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RELIGIOUS COMMUNICATIONS.

SOME MEMORABLE THINGS, ESPECIALLY OF THE LAST YEARS AND HOURS OF THE LAST COUNTESS OF SEAFIELD.

(Continued from p. 6.)

“THE Countess of Seafield continued in a tolerable state of health for about a year after her former sickness ; and she was then seized again with the same malady, and had the sentence of death in herself, that she might not trust in herself, but in God who raiseth the dead. She was deeply sensible how far short she had come in answering her former call from God and her engagements to him ; and she had recourse to his infinite mercy, begging he would yet spare her to recover strength, before she went hence. Her prayer was again heard, and her spitting of blood was stayed. Recovering some degree of bodily health, and being desired by her lord to see him at Edinburgh, public affairs requiring his return to court, she went thither and staid for some time. She was here seized with a violent cough, which continued till she was delivered of a son, For a few days after this, she was more easy ; but in a little time, the cough and the hectic returned with more violence than ever.

“Soon after her return home, being low in health and in agony of mind, she happened to read that passage of Holy Scripture, 1 Thess. v. 16, ‘ Rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you.’ She was thereby greatly comforted ; and the duty of continual resignation to the will of God, and of continual prayer to him, was thereby so pressed upon her that she was led to more Christ. *Observ. No. 122.*

frequent prayer, and to the entire surrender of her heart to God. She complained, indeed, of frequent distractions, but she begged that He would accept the will for the deed ; and in all her agonies and troubles she was enabled to resign herself to the Divine will, and to comfort herself thus : ‘ His wrath endureth but for a moment. In his favour is life. Weeping may endure for a night, but joy cometh in the morning.’

“Some weeks after she was brought to bed, being under great pain and weakness of body, and agony of spirit, she asked her son, what apprehensions he had of death, when of late he was so low in his health at London and given over by the physicians ; whether he thought he should then die. He replied, that he had not at that time any positive impression on his spirit that he should then die, as she seemed to have, but was very uncertain what the event might be. On this, she asked what he then thought of himself in case he should die. To which he answered, that when he considered his own great impurity, and called to mind many instances of it, and also of his great ingratitude to God, notwithstanding God’s tender and continual care of him, he judged that it was hardly possible he should ever be admitted into his presence, or have any communion with him ; but that when he was in these thoughts, he happened, in reading his Bible, to meet with this passage of Scripture ; ‘ But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation ; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that we may

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live with him ;' that this immediately encouraged him to hope that, through the merits of Jesus Christ, his sins might be done away, and greatly comforted him ; and that afterwards, looking a little farther, he observed these words, ' Rejoice evermore : pray without ceasing : in every thing give thanks : for this is the will of God in Christ Jesus concerning you :' which words suggested to him how great reason he had to be thankful for whatever might be the will of God concerning him, since God had ever been so good to him notwithstanding his ingratitude and impurity ; and since his will could not but be the best ; that therefore he should never let grief or melancholy prevail over him, but should comfort himself with his being commanded to rejoice evermore, and in every thing to give thanks ; and that in all his infirmities of body and heaviness of mind, and temptations from the devil, the world, and the flesh, he should always have recourse to the remedy which God himself had prescribed to him, viz. to pray without ceasing. He added, that on many occasions afterwards, when he happened to be in any of those circumstances, the remembrance of these passages of Scripture had comforted and supported him. On this his mother expressed a great deal of joy, and said, that when she herself, in the last winter, had been weak in health, and in great anguish of mind on his account, the same passages of Scripture had greatly refreshed her spirit. She confessed she had been far from rejoicing in God's will, and praying without ceasing ; but she hoped God would mercifully look upon her infirmities, while she resolved, forgetting what was past, to do the best for the future.

" She had now a prospect of her approaching end, and applied wholly to prepare for it. She abandoned the concern of all other things, and was taken up wholly with the thoughts of death and eternity. She often said, that it was a quite different thing to

meditate on death at a distance, and to behold it just at the door. She was struck with a deep sense of her undutifulness to God, of the mispending of her time, of her having been an unfaithful steward of what he had committed to her trust, of her unfaithfulness to her former calls and solemn engagements, and that now, when the cry was to go out and meet the bridegroom, she might have had oil in her lamp, but she had slumbered and slept. She continued for several days in great distress of mind, judging and condemning herself, confessing that she had sought to please herself more than God, and that self-love and the cares of the world had occupied her thoughts more than God, and that she was not worthy of any regard from him. Thus she poured out her soul before God day and night, through a deep sense of her sins and a dread of the Divine judgment, often saying, ' There is no peace to the wicked, saith my God.' And being told by some who visited her, that no repentance was acceptable to God, but that which flowed from the true love of God, and not from self-love and the dread of hell, and she, doubting if her's was any thing else, was ready to despond. And when to comfort her it was told her that she had led a very virtuous life, and so had no reason to entertain such fears, she said it was far from being so, and that she had sought only to please herself.

" Being in this state, and bewailing to one her sinful condition, and that although God had preserved her from gross and scandalous sins, yet when she placed herself in God's presence, and beheld his purity, she saw in herself nothing but vileness, having sought only to please herself, and not God ; it was said in reply, that she had reason to bless God, who had opened her eyes to see her own sinfulness, and that this was a token of his great mercy to her, though her sins were great and many, yet the Lord was ' not wil-

ling that any should perish, but that all should come to repentance.' 'He came not to call the righteous, but sinners to repentance.' She saw with what compassion Jesus treated sinners, while he was upon earth. 'Daughter, be of good comfort : thy sins are forgiven thee.' 'But,' said she, 'I have mispent all my life ; and now no more time remains for me.' It was told her, that neither the greatness nor the multitude of sins would exclude from God's mercy those who should seek him and turn to him with all their hearts ; and that although her time was now short, yet she ought to consider that not only they who were called at the third, sixth, and ninth hours received their penny, but he also who was called at the eleventh. She said, that 'God had some years ago mercifully called her, and had she answered that call, she might have been a grown Christian before now, but she had slumbered and slept.' It was told her, that she had great reason to deplore this ; but such was the infinite goodness and mercy of God that he continued yet to call her : 'Behold, I stand at the door and knock ; if any man will hear my voice, and open the door, I will come in unto him.' 'O my God,' she said, 'I would open my heart wholly to thee : come and take possession of it.' Some, it was further argued, who had been powerfully called, and yet had afterwards not only slumbered but fallen into grievous sins, have been again called and found mercy. David had been called in his youth, yet afterwards fell into grievous sins ; but God had mercy on him, and granted him the grace of repentance and pardon. Peter was called to be our Lord's disciple, and followed him, but yet afterwards denied his Lord ; and when his Lord looked on him, he went out and wept bitterly : and we see with what compassion our Lord treated him : he did not so much as upbraid him with his sin, but said, Simon, son of Jonas, lovest thou me ? feed my sheep.' 'I do

not,' she observed, 'in the least distrust the mercy, the boundless mercy and compassion of God, but the deceitfulness of my own heart, which makes me think I am penitent, when perhaps it is only the fear of hell which affects me ; and should I recover again, I should again slumber and sleep.' You have indeed reason to distrust yourself, it was said to her ; and we are bid to work out our salvation with fear and trembling ; but he that will judge you is the Lord who died for you. Therefore you are to resign yourself wholly to your merciful God and Saviour, and to labour, by his grace, to have the present temper of your heart all contrition, all love, all adoration. God of his mercy has given you this disposition at present, and he will not break the bruised reed, nor quench the smoking flax, until he bring forth judgment unto victory. He now has given you a heart to adore and love him, and to abhor and hate yourself for having been so undutiful to him. It is God who worketh this holy disposition in your heart, and will perfect it unto the end : and as to your fear, in case your health be restored, of returning to a state of slumber, the Lord will either strengthen you to resist temptations, if he see it for his glory to continue you longer in this life, or he will remove you out of the hazard of temptation. 'His will,' she said, 'be done ! I have often entreated the Lord to give me a token of his favour before I go hence ; but he leads me through this dark path of the valley and shadow of death.' It was replied to her, You have no reason to murmur for this, but to bear it with patience. You are not worthy of any comfort here ; and therefore, if he think not fit to grant you any in this dark path, his will be done. If he see it expedient for you, he will not fail to grant it at last ; but this is the time of your trial, and God sees it fit to visit you, not only with bodily affliction, but also with affliction of spirit, for your greater purification, and to

wean your heart from the love of the world and of yourself, and to make you more humble, and to let you see the vanity of all earthly things, which can give no ease to a wounded spirit, and to make you thirst the more earnestly for God, and feel that nothing can satisfy you without him. Besides, the graces you are to labour after are Faith, Hope (not Assurance), and Charity. So in the midst of this darkness, you must still hope in God, even against hope, resign yourself wholly to him, and ardently love him. They tell of one of the fathers of the desert, that a devout young man having committed himself to this conduct, to be trained up by him in a divine life, the devil, transforming himself into an angel of light, appeared to the father, and bid him be no longer solicitous in training up that youth, for he was ordained for eternal torment. The old man was exceedingly distressed at this; which the youth observing, entreated to know the cause of his grief, and having learnt it, he said, 'O let not this trouble you, good father, for whatever may become of me hereafter, I will only set myself to love my God the more ardently while here, and to praise him and rejoice in his goodness.' At last, the old man was convinced it was a delusion, and was comforted. The countess then said, 'O my good God, I will ever praise thee; I will never cease to praise thee; I hope only in thy mercy, and in the merit of my blessed Redeemer; I resign myself wholly to thee; I will never cease to love thee; O take the full possession of my heart, and let never any creature enter there any more.' You must not, it was again said to her, be discouraged if the Lord should not presently grant your request. Remember the Canaanitish woman. Jesus at first seemed to take no notice of her, and, when prevailed upon to speak to her, he seemed to deny her request. Yet this was but to make her faith and prayers the more ardent. Be not then discouraged, but wait for God: blessed are all they that wait for him. 'O what

reason have I,' she said, 'to wait for my God, who has waited for me so long, whose patience and long suffering have been so great towards me. Yes, my God, I will wait: thy will be done, not mine!' Besides, it was added, you must not despond, though God should not think fit to grant you any token of his favour in this world; for our Lord Jesus, to support his followers under such inward darkness and trials, was pleased, even upon the cross, to suffer the eclipse of the light of his Father's countenance, so that this inward cross of spirit was more painful than the outward one; which made him cry out, 'My God, my God, why hast thou forsaken me?' If he who knew no sin yet became sin for us, underwent such agonies to bring us to God, why should we think it strange if God should see fit thus to bruise us, that the old man, self, and corrupt nature may be crucified in us. On this, the countess said, 'O my Saviour, was this thy state? O why should I complain, who deserve not the least favour? Did Jesus on the cross cry out, as one forsaken of his God, and shall I complain at wanting the sense of his favour? O my God, I resign myself wholly to thee: thy will be done, not mine. Thou canst do nothing amiss. I cast myself down at his feet: if I perish, it shall be there. Though he slay me, yet will I trust in him. I will never cease to praise him, never cease to love him.'

"These conversations passed about ten or twelve days before her departure out of this life; and it pleased God to give her from that time a more quiet resignation to his will, and a humble hope in his infinite mercy, and her heart seemed always with God and in a divine frame. She had a profound view of the purity of God, combined with a deep sense of her own vileness; and these considerations made her sometimes despond, as being wholly unfit for communion with God. But she would be again comforted, and say, 'Yet my tongue shall never cease to praise him while I have a

being.' She had deep views also of the approaching judgment, so that when spoken to about worldly affairs, she would say, 'What signifies all this to me? I am shortly to appear before my Creator and Judge.'

"After having been asked about her spiritual state, or after silent prayer to God, she would sometimes express great spiritual delight; but she would then check herself, under an apprehension that she was deluding herself and say, that it was nothing but passion (meaning natural emotion) in her, and not a true settled principle of religion, for she had often had such fits of devotion before. She therefore begged earnestly that God would settle a solid principle of religion in her heart; that Christ might dwell in her heart by faith, and she might be rooted and grounded in divine love."—"She never tasted any thing without begging God's blessing, or having some ejaculation, as, 'Most blessed God, I do not deserve this, who am an unworthy wretch; but thou art good and dost good: Lord, give me thy blessing with it.'"

"She had a deep sense of her sins, and was desirous to take shame to herself, and to acknowledge them before all, expressing great indignation against herself on account of them. 'What value I,' said she, 'my reputation? I will confess my sins, for they are great and many. I am sorry that any one should have thought me good. I loath and abhor myself for my sins.' There were two sins which she especially acknowledged with great grief and indignation against herself. One was, the mispending of her time, in being so much taken up about the cares and concerns of the world; the other in extending her pity, and her hands so little in the relief of the poor. She said, that when first married to her husband, their circumstances were but mean in the world; yet God had since blest them with a plentiful fortune, and that she had not, as she ought to have done,

clothed the naked, and fed the hungry, and relieved the miserable; and though it was true she looked upon herself as entrusted with all by her husband, yet both of them ought to have considered that they were but stewards entrusted by God, and she might have relieved the necessitous without wronging her husband. She entreated, that whoever thought themselves wronged by her, they would let her know it, and she would make reparation according to her power. When any of the neighbours came into the room where she was, she would ask them if she had wronged them in any thing, and desired to know it, that she might repair it. She called for some written obligations she had received of several persons, and cancelled them, delivering them up to them.

"She was most patient in her trouble, had nothing of fretfulness, but was calm and easy to all about her. She refused no medicine that was offered to her, however disagreeable to the taste, and although she had a strong aversion to all drugs. She laboured in every thing to deny herself.

"She expressed an ardent love to God, and desired to be wholly his, and prayed that he might take the entire possession of her heart. She would often say, 'O my God, take thou the full possession of my soul: shed abroad thy love in my heart: fill it with thy love: let there be no room for the world: let nothing of this world obtain admission, O thou my God, my Lord, my all!' She often repeated these words, 'peace on earth, good will to men. O how great is thy good will towards men!' She said she loved all the world, all mankind, all her neighbours, and only hated herself."

(To be continued.)

To the Editor of the Christian Observer.

I VENTURE to offer to you, for insertion in your valuable publication.

a comment on one of those interjected clauses (Rom. v. 15, 16, 17), of which St. Paul makes so much use, and which, in many instances, taking their rise from his animated conceptions of the divine scheme of man's redemption, are not the least important parts of his writings. At the same time, their twofold character, as being both separate from and allied to their respective contexts, subordinate to these and complete in themselves, renders them liable to a difficulty of interpretation.

The guilt and condemnation brought upon mankind by the sin of Adam, have their counterpart in the righteousness and justification superinduced by the atonement of Christ. If the former, by inconsideration, perverseness, and self-indulgence, attached to his posterity the displeasure of their Creator, and a disposition of resistance against his authority; the latter, by forethought, rectitude, and suffering for the sake of others, procured for his followers reconciliation to their heavenly Father, and a disposition of conformity to his will. "For as by the disobedience of the one man, the many were made sinners; so also by the obedience of the one, shall the many be made righteous."

But though the demerits of the first Adam, and the merits of the second, the misery occasioned by the one, and the happiness wrought by the other, are thus to be contrasted rather than compared; what the one is in respect of evil, such contrariwise being the other in respect of good; yet, on taking into the account by what method the conduct of each tended to its opposite end, occasion is found for comparison, and the result shews that the advantage, in point both of energy and precision, is altogether on the side of the efficiency of good. Now, the transgression of the first man may be considered as an insulated sin, which, without any further effort on the part of the perpetrator, but merely by being left to take its natural course, spread through and tainted

all his posterity: whereas the atonement of Christ may be considered, not as opposed to this single sin in the man that committed it, and then left to its natural course, but rather as set in array against this sin both in the first man and in all his descendants; each one of whom being personally and individually a sinner, each one must be regarded as having need of a special interposition for his salvation; and whoever, therefore, obtains salvation, as indebted for it to the special interposition of Christ. "And not as (is) the transgression, so also (is) the free gift. For if by the transgression of the one the many died, much rather the grace of God, and the gift by grace of the one man, Jesus Christ, abounded unto the many."

But further: the atonement of Christ may be considered not only as set in opposition to the one original sin committed by the first man, and carried on by all his posterity, but also as making head against it in all its multitudinous consequences, when, under various forms, it has been repeated and repeated continually by each individual. Hence there is no man but must confess, that having been guilty of sins without number, for each of which he is subject to condemnation; If he be accounted righteous before God, it must be, that for each particular sin of which he has been guilty, a particular satisfaction has been made by Christ. "And not as by one that sinned (is) the gift; for the judgement (was) from one (transgression) unto condemnation: but the free gift (is) from many transgressions unto justification."

As, then, the transgression of the first man, though thus comparatively inert and undistinguishing in its operation, has yet power to infix in those who feel its malignancy, the corroding fear of eternal death: how much rather may the atonement of the second man, thus absolutely in its operation energetic and appropriative, implant in those who, by

experience of its present effects, have reason to believe that it is exerted for themselves; that it enters into their own businesses and bosoms; how much rather may it implant in these the living and invigorating hope of life everlasting! "For if, by the transgression of the one, death resigned by the one; much rather they that receive the abundance of grace, and of the gift of righteousness, shall reign in life by the one, Jesus Christ."

F. T.

To the Editor of the Christian Observer.

YOUR correspondent, LAICUS, in the exposition which he has given in your number for October last, of *Matt. vi. 23*, appears to me to have misconceived the force of the passage; and the translation which he offers, is founded upon a manifest distortion of the original.

He renders the Greek as if it stood thus: *εἰ οὖν αὐτο τὸ φῶς σὺ σκότος ἐστὶ, πόσον τὸ σκότος τὸ ἐν σοὶ*; whereas the reading is, *εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον*; the literal translation of which is that given in our common version, viz. "If therefore the light that is in thee be darkness, how great is that darkness."

The expression, "the light that is in thee," is, it must be confessed, somewhat equivocal; and hence, probably, arose Laicus' misapprehension of the passage: but a very slight alteration in the turn of the words may, I think, clear away all difficulty even to a mere English reader. If they were rendered "the light within thee" (as I think they should be), would not the obscurity be removed? For the whole passage would then run thus: "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your

treasure is there will your heart be also.—*The light (or lamp) of the body is the eye*: if, therefore, thine eye be single, thine whole body will be full of light (or be enlightened); but if thine eye be evil, thy whole body will be full of darkness (or be in darkness). If, therefore, *the light within thee* be darkness, how great is that darkness?" In other words, "If the *bodily eye* be sound or vitiated, the *whole body* is accordingly surrounded with light or darkness. How much greater and more momentous, then, is the darkness which arises from the corruption of the *mind's eye*; that *internal light*, on which depends our choice of *spiritual* good or evil!" The leading antithesis appears to me to be not so much between *φῶς* and *σκότος*, as between *ὁ λύχνος τοῦ σώματος*, and *τὸ φῶς τὸ ἐν σοὶ*; the latter phrase being, I conceive, equivalent to *τὸ φῶς τοῦ πνεύματος &c.*

D. M. P.

Sedburgh, 28th Nov. 1811.

To the Editor of the Christian Observer.

SHOULD the following hasty remarks be worthy of a place in your Magazine, the author will feel honoured by your insertion of them.

It may not be uninteresting to your readers to observe the *very different* comments of Bishop Wilson and Bishop Tomlyn on *Matt. ix. 13*, "I am not come to call the righteous, but sinners to repentance." Bishop Tomlyn (*vide Refutation, &c. 2d edition. p. 13*), says, that "the righteous," here spoken of, are "those who are truly and sincerely righteous; who have truly reformed their lives; who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and acceptable in the sight of God; in which sense Job was righteous,* and eschew-

* Job, however, does not seem to have regarded himself as one of those righteous

ed evil; Zacharias and Elizabeth were righteous, walking in all the commandments of the Lord, and Simeon; and so they needed not that repentance, which consists in the change of the life from a course of sinning to a living unto God." The bishop had said, in the outset of his observations on the passage in question (p. 11), "I am aware that commentators, who wish to reconcile this passage to the *Calvinistic* system, explain the word 'righteous' by those who consider themselves righteous."

Now, as Bishop Wilson has never yet fallen, I believe, under the atrocious charge of Calvinism, but is regarded as a sober-minded man by all who pretend to piety, I will subjoin his interpretation of the words before us, and let your readers decide which of these *directly opposite* expositions is to be preferred. Bishop Wilson says (vide Works, 8vo. 3d edition; and 1st vol. Sermons, p. 341, Serm. xvii.), "'I came not' (says he), 'to call the righteous,' such as think themselves safe, 'but sinners to repentance.'"

The bishop goes on to observe, in the page following: "This was the case of the church of Laodicea; Thou sayest that thou art rich and wantest nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked." "This" (continues Bishop Wilson), "is a sad case, and yet it is the case (God knows) of too many Christians, as appears plainly by that great unconcernedness to be seen in the lives of Christians; who generally satisfy themselves, and place their hopes of safety and happiness in being *free from scandalous sins*, such as the magistrate would punish; in observing the *outward* duties of Christianity, such as the most *unconverted** person may perform, without persons who had no need of repentance, when he says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: I abhor myself, and repent in dust and ashes"

* This was written before the Bishop of

being sensible of the bondage of sin; and that religion must mend† their corrupt nature before they die, or they must never expect to be saved."

I am, &c.

PASTOR.

To the Editor of the Christian Observer.

THOUGH I was pleased with the ingenious paper of T. Y., in your number for December, I must confess it has appeared to me that the most palpable difficulty on this subject, and which strikes the unlearned infidel with the most peculiar force, is the apparent contradiction *in terms* (which T. Y. does not obviate) in the two accounts: the former asserting, that "Jacob was the father of Joseph;" and the latter, that "Joseph was the son of Heli." This is considered as an absolute contradiction, since the same man cannot have two fathers; and therefore no ingenious hypothesis, to shew that one line is meant to trace the descent of Joseph, and another of Mary, can obviate the verbal difficulty. I think, however, a little attention to the Greek text of St. Luke will satisfactorily do it. It runs thus, exactly as printed in the edition of Robert Stephens, of 1549: "καὶ αὐτὸς ἦν ὁ ἰησοῦς ὅτε ἐτῶν τριάκοντα ἀρχόμενος, ὡς ἐνομίζετο, υἱὸς ἰωσήφ τοῦ ἡλὶ, τοῦ μαθθατ, τοῦ λευὶ" And I would propose thus literally to translate it: "And Jesus himself began to be about thirty years of age, being, as was supposed ‡, the descendant of Joseph, of Heli, of Matthat, of Levi," &c. It is certain the Greek text does not (as our translation, I think, injudiciously does) *assert*, or, properly understood, *imply* any thing as to the relative connection between Joseph and Heli, but only the connection (according to supposition London's last Charge appeared, which wages war with "conversions"

† "Renew" should be substituted for "mend."

‡ This qualification is evidently meant to apply to Joseph only.

as to one, and really as to the other), between Christ and them both; much less does it assert, that Joseph was the son of Heli. It is true, Stephens's edition, above quoted, gives some countenance to our translation, by putting no comma after *ἰωσήφ*, so making "*υἱὸς ἰωσήφ τοῦ ἡλὶ*" run on together, as here printed; but this circumstance can, at best, only indicate what might have been Stephens's private judgment; but *that* we know how to estimate by the injudicious manner in which his subsequent edition of the New Testament, printed in 1551, frequently divided the text into verses, which had not been done before that period, and is not done in the above quoted edition of 1549 (see Marsh's *Michaelis*, vol. ii. p. 528.) But I have looked into four other Greek Testaments, each of which has a comma after the word *ἰωσήφ*, and three of them are very good editions; the first, the London edition of 1633; the second, the Cambridge edition of 1665, by J. Field; and the third, the London of 1727, from the press of Knaplock, Tonson, and Watts. I have rendered the word *υἱὸς*, "descendant," not only because it often has that sense (see Matt. i. 1, 20; xxii. 42, 45; Rom. ix. 27; Heb. vii. 5; see also Parkhurst, *Voc. Υἱὸς*), but because the connection evidently requires it. I must further notice, that our translation is, in this place, more deceptive than in any other, inasmuch as it does not print in Italics *the whole* of the words which are supplied, but only "the son," leaving us to conclude, that, in the original, there are words corresponding with "which was;" but this is not the case. It is impossible to conceive that there can be a real contradiction between the two evangelists, because the words in Luke, "as was supposed," bear an evident allusion to the miraculous conception, as recorded by Matthew; and there can be no reasonable doubt but Luke's account was meant to trace the genealogy through Mary, who was the *real* mother of Christ, Christ. Observ. No. 122.

as Matthew had done with respect to Joseph, who was his *supposed* father: yet it is material to shew that the very words of Scripture do not place an express negative on this construction; and this, I submit, is above effected.

K.

FAMILY SERMONS. No. XXXVIII.

Col. iii. 2.—"*Set your affections on things above.*"

THAT man is fallen; that his nature is changed from what it was, when he first came out of the hands of his Maker, is not only told us with great plainness in Scripture, but is most clearly to be drawn also from its doctrines and precepts. Consider in this view the precept in the text. Why should it be necessary to urge men to set their affections on things above? Is there ever any occasion to raise their desires after earthly things? Does the heir to a valuable estate, for instance, feel indifferent to it? So strong indeed are our desires after earthly things, as to require that the law should say, "Thou shalt not covet." But who is in danger of too eagerly coveting what is heavenly? This shews what is in man. The soul would not move upwards to that glorious and excellent state above, so heavily and unwillingly, were not its moral feelings depraved. Hence arises the importance of the Apostle's exhortation; and certainly, under the proof we have of the natural tendency of our hearts to the earth, we ought to say with David, when we consider this subject, "My soul cleaveth unto the dust; quicken thou me according to thy word." With this view of ourselves, and depending on the promised assistance of the Holy Spirit, let us now inquire; 1st, What are the things above? 2d, What it is to set our affections upon them. 3d, The motives and encouragements we have to do this.

I. "*The things above*" are things spiritual, in opposition to things car-

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nal; things heavenly, in opposition to earthly things; they are things eternal, as opposed to what is only temporal. Thus much is in general meant by "the things above." They refer to the kingdom of grace here, and of glory hereafter. But it will be proper to narrow this wide view of the subject, and to consider that part of it to which the words of the text seem more immediately to refer; I mean, the joys and employments of those who are admitted into the kingdom above. "Set your affections on things above;" set your affections on heaven, on its happiness, and its services. Would we rightly know (though it be through a glass darkly) what these are, we must with heart and mind thither ascend where Christ has gone before, and there continually have our conversation. They are the pleasures which are at his right hand for evermore; the joyful adoration which is constantly paid to God and to the Lamb; the palms, the harps, the songs of the blessed, whose robes are washed white in the blood of the Lamb; the society of angels and of the spirits of the just; the absence of all pain and grief, temptation and sin; the sight of God as he is; entire conformity to his image; and unerring obedience to his will. These things, productive as they are of the highest happiness, and such as eye hath not seen, nor ear heard, nor man's heart hath conceived, are but a faint representation of "the things above," on which we are commanded to "set our affections."

II. But what is it "*to set our affections*" on these things? To set our affections upon them implies, first, that we view them as realities. We must believe that things exist, that they are real and substantial, before we shall be induced to seek after them. It is the child, not the man, who chases the rainbow. It is the certainty that he has a home which makes the traveller in distant lands sigh to return to it. We must have "the evidence," a conviction

of the real existence, "of things not seen," in order that we may be induced to set our hearts upon them, and toil through every difficulty to obtain them. Who would sail with a daring adventurer in search of new islands or new continents, and encounter the storms and perils of the ocean, with his life and all his property embarked in the enterprise, if he did not believe the reality of the object of his search? It is the same with us. Unless by faith we behold things invisible; unless we can believe that there are things above worthy of our pursuit, our desires must necessarily be cold, and our endeavours devoid of earnestness and sincerity.

2. But what hope could any man who knows himself, his weakness and sinfulness, have of entering into heaven; and what inducement, therefore, could he have for setting his affections upon it, and labouring to attain it, if it were not represented in Scripture as a free gift, purchased by the death, and bestowed by the grace, of his Redeemer and intercessor? But for this, the obstacles to his reaching that pure and holy place would appear to be such as could not be overcome. His state would be hopeless, and he would see it to be so. For how could he make that the object of his affectionate desire and pursuit which he was persuaded could not be attained? Hope is the very spur of all exertion. We may indeed suppose a selfish man to desire heaven as a place of deliverance from sorrow and anguish, though not as a place of deliverance from sin, and a scene of holy employment. A heaven of holy obedience and grateful adoration can be desired only by humble and holy men. And yet such persons would give up the pursuit of it in despair, were they not told of their gracious advocate in the courts above, who, after having obtained eternal redemption for his people, had gone before to prepare a place for them, and by his Spirit was now conducting them thither, that where he is, there they might be

also. The throne of a holy and heart-searching God, who cannot look on sin without abhorrence, and who has declared that he will by no means clear the guilty, would be too awful an object for such to think of approaching it, did they not know that Jesus Christ, their atonement, and their intercessor with God, is also exalted to the throne in heaven, and is able to save them to the utmost that come unto God by him."

5. To set our affections on any thing must imply preference and esteem. This is the condition of our nature. We cannot, then, set our affections on heaven, unless we prefer it to earth. The man whose heart is fixed on "things above," must have a lively view of the comparative emptiness and vanity of things below. He must have entered into the spirit of our Lord's solemn question, "What shall it profit a man if he should gain the whole world, and lose his own soul?" In how many different lights does our Saviour place the excellency of the kingdom of heaven, in order to increase our esteem of it, and our desires after it. It is "a pearl of great price;" "treasure hid in a field;" a place of perfect security, "where no thief approacheth, neither rust corrupteth;" a place of transcendent glory, where we shall be "as the angels." He warns us also deliberately to count the cost, declaring that the kingdom of heaven suffereth violence; and that it is the violent, those who so prize it as to be willing to make the most strenuous efforts for that end, who at length reach it. Is not all this intended to shew us, that unless we value heaven so much as to be willing to submit to any sacrifices, however painful, and to make any exertions, however difficult, rather than come short of it, we cannot consider our hearts as properly set upon it, nor ourselves as likely to attain it?

III. We proceed to consider the motives and encouragements we have thus to act. It ought to be a

great inducement with us to set our affections on things in heaven, to consider that, by our calling and profession as Christians, we are bound to renounce those on earth. The apostle Paul frequently insists on this. "Ye are dead," dead by your very profession, to this world; "buried with Christ by baptism unto death." We have also each of us contracted an express and solemn obligation to this effect. We have promised to renounce the pomps and vanities of this wicked world. As many as have been baptized have thereby confessed themselves to be strangers and pilgrims upon earth, and have declared their determination to seek a better country, even a heavenly. There are, indeed, many hinderances to this course. The world, the flesh, and the devil stand opposed to it. But then our everlasting all depends upon it; and though our difficulties are great, our means of overcoming those difficulties are more than sufficient, if we will but avail ourselves of them. The Throne of Grace is open to us: we are invited to come to it boldly, there to obtain grace to help us in the time of need. Christ, our forerunner, has already entered within the veil; and we are allowed to fix our hope on him as an anchor to our souls, to keep us stedfast in our heavenly course. Jesus, who is the Saviour of his people, who has shed his blood to redeem them, who is their Head and Representative, the Author and Finisher, the Captain of their salvation, rules over all things in heaven and in earth. All powers and principalities submit to his authority. The hosts of heaven fall prostrate at his feet. All the powers of darkness tremble before him.—Though we are weak, he is strong; though we are unworthy of the Divine regards, yet he pleads for us, and his merit is infinite.

And here let us faithfully ask ourselves, on what our affections are placed. Are we living to God, or to ourselves? Do we seek our own things, or the things of Jesus Christ?

These are momentous questions. Time is hastening on; and we are dying, accountable creatures. Let us not flatter ourselves that God will condemn us only for gross and notorious sins. If we do not supremely love Him, and endeavour to advance His glory, we shall in the end be numbered with those who have forgotten God. "The wicked shall be turned into hell, with all the nations that forget God;" that neglect to pay him the homage of hearts filled with his love, and devoted to his service. The rich man who lifted up his eyes in torment, and his companion in misery, who comforted his soul with the thoughts of his goods laid up for many years, may have led, for any thing we know to the contrary, what the bulk of mankind would call harmless and innocent lives. Their crime seems to have been, that, instead of being spiritually minded, they were selfish and sensual. They set their affections on the things below, not on those above; and thus they perished for ever. And thus will it be with all those who tread in their steps, who choose this world for their portion. They have chosen a hard service, and a most unsatisfying portion. They are preparing for themselves the bitterness of disappointed hope. "It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: and when a thirsty man dreameth, and behold he drinketh; and he waketh and behold he is faint, and his soul hath appetite." Let us awake, then, from our dream of fancied security, to contemplate the awful realities of a death and judgment to come; and let us lift up our hearts unto the Lord. Heaven is surely worth our seeking. "One day in those courts is better than a thousand days of worldly joy;" and it is to an eternity of such blessedness that we are called to raise our hearts. In the view of it, let us adopt the language and cherish the feelings of David, when he thought on the house of his God,

and on the delights of communion with him. "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

I am anxious to enforce the necessity of thus setting our affections on things above. It will not avail us that we are merely free from gross sins, that we are regular in the outward duties of religion, unless our whole lives are regulated by the word of God, and the temper of our minds is holy, heavenly, spiritual; unless we are anxiously praying and labouring to be delivered from the bondage of a corrupt nature, and to be admitted into the glorious liberty of the children of God; unless our desire and strenuous aim be, that Christ may dwell in our hearts by faith here, and that we may dwell with him hereafter. We may not be vain, or slothful, or dissipated; we may be friendly and humane in our disposition; we may be mindful of many social and relative duties; we may attend with regularity the public worship of God; we may establish the worship of God in our families; we may instruct our children and our servants; we may join in many good and charitable and even pious works; we may be the professed admirers of pure and evangelical religion; we may be all this: and, indeed, we must be all this, if we have any claim to be regarded as Christians: but, I repeat it, we may be all this, and yet come short of the kingdom of God. All is unavailing without that spiritual mind which is life and peace, without that faith which worketh by love, without that deadness to the world and the things of it, and that holy elevation of soul, which are especially implied in the words of the text. "Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." And then "when Christ, who is your life, shall appear, ye shall also appear with him in glory."

How inconceivable must be the misery of that man, who has been flattering himself with the hope of heaven, until he arrives at heaven's gate, and finds it barred against him. The conviction that he has been deceived, at once bursts upon him in its full blaze. "Lord, Lord, open unto us!" "I know you not whence ye are; depart from me into everlasting fire, prepared for the devil and his angels."

But let us turn to contemplations of a more cheering kind; to the view of those who, having set their affections on things above, at length arrive on the borders of that world on which their hearts have been fixed. Behold holy Simeon, on the eve of his departure from this life: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Consider the faith, the hope, and the love of the martyred Stephen: "Lord, lay not this sin to their charge; Lord Jesus, receive my spirit. Behold I see the heavens opened, and Jesus standing at the right hand of God." Hear St. Paul in the view of his dissolution: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the righteous Judge will give me in that day, and not to me only, but to all them that love his appearing." Nor have there been wanting those in every age of the church who have manifested, in the hour of death, the unspeakable advantage there is in having set their affections during life on things above. And even if this were not the case, even if they should have no opportunity of leaving their dying testimony to this truth, it is not on that account the less certain. To those who have really set their affections on things above, however clouded their departure hence may be, an abundant entrance will assuredly be administered into the everlasting kingdom of their God and Saviour. This is true, as God himself is true. He has pledged his own faithfulness

and truth, that those who are thus wise shall shine for ever as the brightness of the firmament.

And, finally, let us bear it in mind, that we must not only desire and wish for heaven, but we must pursue it with earnestness and constancy, in the way which God hath appointed, and with clear apprehensions of its real nature. Let us seek it as the free gift of God through Jesus Christ; as a temple where God, and also the Lamb, are served and worshipped for ever; as a place where nothing enters that defileth; as a complete deliverance from sin as well as sorrow. Let us gladly forsake every thing, however sanctioned by custom, however dear to us by habit, which would retard us in this pursuit; and let us follow Christ. Let us act, in regard to heaven, as we do in the case of those things below which engross our affections; renouncing whatever might prevent our attaining them; despising reproach; submitting to labour and toil; exercising forethought, care, vigilance, perseverance. If we would get to heaven, let our employments now be heavenly; let us act with heaven in our eye; let us meditate upon it; let us talk of it; let us not only pray, "Thy kingdom come," but let our efforts also be directed to this end. If we thus "labour to enter into that rest," we may be confident that He, whose only gift it is that our hearts are thus far set on things above, will carry on his work in us, until we are made meet to partake of the glorious inheritance of his saints. —Now unto him who alone is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

IN reading the tenth volume of South's Works, which I lately borrowed of a friend, I was very much

struck with the forcible language he used in speaking of "Original Sin," in a sermon on Rom. vi. 23, "The wages of sin is death." Should the extract I have sent you be deemed suitable to your invaluable Magazine, I hope you will insert it. It comes from one who wishes the Christian Observer to be read without prejudice by every clergyman of the established church.

A CLERGYMAN OF THE CHURCH
OF ENGLAND.

"Original Sin. It may seem strange, perhaps, that sin bears date with our very being; and indeed, in some respect, prevents it;—that we were sinners before we were born; and seem to have been held in the womb, not only as infants for the birth, but as malefactors in a prison;—and that, if we look upon our interests in this world, our forfeit was much earlier than our possession. 'We are' (says the Apostle) 'by nature children of wrath,' Ephes. ii. 3. Not only by depravation, or custom, and ill contracted habits, but by nature; the first principle and source of action. And nature, we know, is as entire, though not as strong, in an infant as in a grown man. Indeed, the strength of man's natural corruption is so great, that every man is born an adult sinner. Sin is the only thing in the world which never had an infancy, that knew no minority. 'Tantillus puer, tantus peccator,' says St. Austin. Could we view things 'in semine,' and look through principles, what a nest of impurities might we see in the heart of the least infant! like a knot of little snakes wrapt up in a dunghill! What a radical, productive force of sin might we behold in all his faculties, ready upon occasion and the maturity of age, to display itself with a cursed fertility! There are some, I know, who deny that, which we here call original sin, to be indeed properly any sin at all; and will have it, at the most, not to be our fault, but our infelicity. And their reason is, because nothing can be

truly and properly sin which is not voluntary; but original corruption in infants cannot be voluntary, since it precedes all exercise of their rational powers, their understanding, and their will. But to this I answer, that original corruption, in every infant, is voluntary, not indeed in his own person, but in Adam his representative; whose actions, while he stood in that capacity, were virtually, and by way of imputation, the acts of all his posterity: as amongst us, when a person serves in parliament, all that he votes, in that public capacity or condition, is truly and politically to be esteemed the vote of all those persons, for whom he stands and serves as representative. Now, inasmuch as Adam's sin was free and voluntary, and also imputed to all his posterity, it follows that their original corruption, the direct and proper effect of this sin, must be equally voluntary; and being withal irregular, must needs be sinful. Age and ripeness of years does not give being, but only opportunity to sin. That principle, which lay dormant and inactive before, is then drawn forth into sinful acts and commissions. When a man is grown up, his corruption does not begin to exist, but to appear; and to spend upon that stock which it had long before. Pelagius, indeed, tells us, that the sons of Adam came to be sinners only by imitation. But, then, I would know of him, what those first inclinations are which dispose us to such bad imitations? Certainly that cannot but be sinful which so powerfully and almost forcibly inclines us to sin. We may conclude, therefore, that even this original, native corruption renders the persons who have it obnoxious and liable to death. An evil heart will condemn us, though Providence should prevent its running forth into an evil life. Sin is sin, whether it rests in the inclinations, or shoots out into the practice: and a toad is full of poison, though he never spits it."—South's Works, vol. x. pp. 315—317.

To the Editor of the Christian Observer.

I BEG leave to solicit answers to a few questions, through the medium of your excellent publication, if they are such as you shall think compatible with its object, and worthy the attention of its readers.

Justin Martyr affirms, as most who have read his works will recollect, that the Jews *expunged* passages from their sacred writings, which bore testimony to the vicarious sufferings and death of Jesus Christ; and, among them, the following very striking passage: "When Ezra celebrated the passover (as is related Ezra, ch. vi. 19), he spake (says Justin) thus: 'and Ezra spake unto the people, and said, This passover is our *Saviour* and our *Refuge*: and if ye shall understand and ponder it in your heart, that we shall afflict *him* for a sign; and if afterwards we shall believe on *him*; this place shall not be desolated for ever, saith the Lord of Hosts. But if ye will not believe on *him*, nor hear *his* preaching, ye shall be a laughing stock to the Gentiles.'"^{*} Now, if this has, as Justin affirms, been expunged from the Septuagint, the Jews have taken equal care to strike it out of their Hebrew copies likewise; for I am not aware that it exists in any copy extant. But what I wish to ask is,

1st. Is Justin's assertion confirmed by any other author of equal antiquity?

2d. Was it denied by any Jew of that period?

3d. Is the passage to be found in any ancient copy?

The only place, I conjecture, in which there is any chance of finding it, is in the *Buchanan* manuscript. Mr. Yeates, who has already given us such an interesting account of this manuscript, will perhaps have the goodness to communicate the requisite information on this point.

^{*} Just. Martyri Opera ab Aberthur. vol. 3. p. 196.

My next question is of far less importance than the preceding ones; but as I know not where to obtain information respecting it, you will, I trust, allow me to ask it here. From Mat. xxvii. 52, 53, we learn that *after* the resurrection of our Lord, "many bodies of the saints which slept arose from their graves," which, as it would seem, had been thrown open by the earthquake at his crucifixion, "and went into the holy city, and appeared unto many." It does not seem, from this phraseology, that they *continued* in the city; what, then, became of them?

I am, &c.

ACADEMICUS.

To the Editor of the Christian Observer.

I BEG leave, through the medium of your publication, to spread abroad the following observation of Mr. Scott. "I have seen some copies of the Prayer-Book printed by Mr. Reeves, in which the word '*help*' is substituted for '*health*.' I hope it is an error of the press, and not intentional: for certainly no authority, except that of king, lords, and commons, in parliament assembled, is competent to make this alteration." —This error *is continued* through every edition I have seen subsequent to the year 1802. These editions, from size, type, paper, and binding, are the fashionable Prayer-Books. But I more particularly wish to draw the notice of your readers to another omission of some magnitude. In the Prayer-Book printed by Mr. Reeves, in 1803, at the end of the Second Collect at Evening Prayer, he has omitted "*the merits of*" Jesus. All who feel their want of spiritual *health*, and look to *the merits* of Jesus Christ for everlasting righteousness, will naturally be dissatisfied with such alterations.

A.

MISCELLANEOUS.

THE following communication has been made to us by a much esteemed friend; and in compliance with his wishes, as well as from sincere respect to the memory of the deceased, we take the earliest opportunity of inserting it.

SOME ACCOUNT OF THE LIFE OF THE
LATE REVEREND DR. KERR, SE-
NIOR CHAPLAIN OF THE PRESI-
DENCY OF MADRAS.

Richard Hall Kerr, was the elder of the two sons of the Rev. Lewis Kerr, and was born in Dublin on the 3d of February, 1769. It would appear that several of his ancestors had been brought up to the sacred profession of a clergyman. Dr. Kerr's grandfather, at an early period of his life, held a curacy in the bishopric of Clogher, and married the eldest sister of his diocesan, Bishop Sterne; whose extensive and munificent charities have justly entitled him to be enrolled among the principal benefactors of his Country.* Dr. Kerr's father, who recent-

* "John Sterne, Bishop of Clogher. The Sternes were originally of Mansfield in the county of Nottingham; and this prelate was, I presume, of the family of Richard Sterne, who died Archbishop of York in 1683, aged 87; and the son of English parents, though born in Ireland, from whom also descended the late Lawrence Sterne, that eccentric genius, more commonly known of late years, by the familiar name of Parson Yorick. Dr. Sterne was Swift's immediate predecessor in the deanery of St. Patrick's Dublin; and on a resignation thereof, by compromise in his favour, was, in May, 1713, promoted to the bishopric of Dromore: from which he was, in March 1717, translated to Clogher, where he died in June 1745, at the age of 85. The generosity, hospitality, and charity of Dr. Sterne, were unbounded. The deanery house of St. Patrick, the palaces of Dromore and Clogher, and cathedral of Clogher, are lasting monuments of his munificence; and shew us what bishops can do in the cause of

ly died at an advanced age had, while young, the misfortune to sustain a severe injury of the leg; and it became necessary that he should, in consequence of it, submit to amputation as the only means of preserving his life. He married the daughter of Colonel Lynden, a gentleman who had resided many years

religion when they have no families to support.* But even there we must not stop—they may do more: for he erected the university printing-house of Dublin: and bequeathed all his books to St. Sepulchre's Library, of which they had not duplicates. He acted as his own executor by giving his relations and friends most of the legacies he had designed for them; but the bulk of his fortune (full 30,000*l.*) he left to public institutions. Among these benefactions were ten exhibitions to the University, of 50*l.* per annum each; Mercer's Hospital, 200*l.*; St. Stephen's hospital, 40*l.* for a chaplain; Dean Swift's hospital, 600*l.*; towards the spire of St. Patrick's cathedral, 1000*l.* Such acts as these confer honour on our Protestant prelates."—*Mr. Nolle's Continuation of Granger*, vol. iii.

But notwithstanding all this munificence, it becomes necessary, on the present occasion to observe, that his sister having married without his consent, Bishop Sterne was so highly incensed at this neglect, although she had been his favourite sister, as never afterwards to notice her. The paternal estate of Bishop Sterne was Belough, situated in the county of Dublin. After his death, it was enjoyed by his nephew Richard Hall, who, dying unmarried, left, together with his maiden sisters, legacies to a very considerable amount to Dr. Kerr's father. On the death of Richard Hall, the Belough estate became possessed by the trustees of St. Stephen's Hospital, in whose hands it still remains. Dr. Kerr's father was the heir-at-law, and was perhaps the person who ought to have possessed the estate; but he never adopted any measures to establish his right to it, being averse from engaging in the vexatious, expensive, and uncertain process of a tedious litigation.

* The author of the *Continuation of Granger*, we presume, from this insinuation, was a Roman Catholic. EDITOR.

at Gibraltar, and who was unfortunately drowned in returning thence to England. Though he entered into holy orders, he never held any preferment in the church. With less worldly prudence than is consistent with a due regard to his own interest and the welfare of his family, he was invariably respected for his upright and independent conduct; for the unaffected simplicity of his manners, and for his actively benevolent disposition. In the course of a long and eventful life, he presided over several respectable seminaries of education in Dublin and its vicinity; but his exertions were constantly more beneficial to others than to himself. His reputation, however, as a teacher, was always eminent; for, with a profound knowledge of the mathematics, he blended a refined taste for the beauties of Grecian and Roman literature.

The subject of this sketch was educated under the tuition of his father, until he attained the age of fourteen years. He was then admitted a pensioner of Trinity College, Dublin; and on the 27th February, 1786, he took his degree of Bachelor of Arts in that university.

About this period, his father became involved in pecuniary embarrassments, and the family was in consequence plunged into deep distress. Mr. Kerr, deeply affected with this reverse of fortune, and desirous to relieve his father from expenses which he was no longer able to support, quitted college and formed the design of settling in America in the medical profession. With this view, he engaged in a course of study and professional attendance at the hospitals of Dublin and London; but the exigencies of his situation did not admit of his devoting to these studies sufficient time for maturing the attainments which he felt to be necessary, in order to a conscientious discharge of the duties he had proposed to undertake. He accordingly relinquished this design in

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favour of another pursuit, and embarked for Virginia on Good Friday, 1788: but he had scarcely arrived there before he was attacked with an obstinate intermittant fever, the long continuance of which impaired his constitution; and it was to the effects of this disorder that he was wont principally to ascribe the ill health to which he was ever afterwards subject. To this visitation of Providence, he was also wont with fervour to attribute the mental revolution which disposed him to undertake the sacred duties of a profession to which his whole life was thenceforth exclusively devoted. It was in consequence of these deep and serious impressions that he returned to England early in 1789, and, thence passing over to Dublin, resumed his studies in the university. On the 21st October, of the same year, he was ordained deacon by Dr. Crigan, bishop of Sodor and Man; and on the first November, that prelate appointed Mr. Kerr his domestic chaplain. This venerable dignitary of the church, who is still living, was the friend of Mr. Kerr's father. His lordship honoured the son also with his friendship, and on various occasions gave him unequivocal proofs of warm and unalterable attachment.*

The most scrupulous view of his new duties could not, however, render him insensible to the distresses

* In an account of the Isle of Man, published in the Monthly Magazine for September 1802, this accomplished and venerable prelate is thus spoken of.

“The bishop is near sixty; in his countenance, benevolence and penetration are strongly marked; at times the latter is peculiarly severe, and at such moments it is difficult to bear steadily the scrutiny of his eye. He has great dignity in his deportment, especially when he addresses a stranger; his manners are the most finished, his conversation is replete with fashionable anecdote, and his style of expression is uncommonly fluent and elegant. His family are amiable and highly accomplished; as may be supposed, when it is known that his lordship himself undertook the principal care of their education.”

of a father ; and if Providence should not enable him to alleviate, he was determined, at least, not to add to his embarrassments. Our Indian settlements appeared to be a field well suited to the combined duties which pressed upon his mind ; and having obtained letters of recommendation to gentlemen of respectability at Bombay, he accordingly embarked for that settlement, and arrived there on the 5th June, 1790. Neither the hopes of filial piety, nor the objects of a vocation to which he felt the most serious impulse, were much promoted by the first results of this voyage.

Soon after his arrival in India, he was appointed to superintend the Portuguese College at Mankeim, in the island of Bombay ; a situation which, although by no means congenial to his wishes, he held during the space of nearly two years. After that period was elapsed, despairing of obtaining an appointment that would enable him to accomplish these objects, he determined to return to Europe ; among other purposes, for that of obtaining priestly ordination, to which, when he embarked for India, he had not attained the requisite age to be admitted.

It being understood that the *Perseverance* frigate was shortly to be despatched to England, Mr. Kerr solicited the appointment of chaplain to that vessel, chiefly with the view of being enabled to return home without expense. But another of our Indian settlements was destined to be the scene of his future labours ; and the *Perseverance*, having sailed from Bombay in 1792, proceeded, contrary to his expectation, first to Madras, and arrived there on the 3d June.

At this settlement, he was attacked by a severe fever ; in which he long lingered, friendless and forlorn, at St. Thomas's Mount near Madras, and the ship sailed to England without him. On his recovery, however, he was enabled, by the kind aid of the Hon. Basil Cochrane,

whose official connection with the navy introduced him to his acquaintance, to establish a seminary on a respectable and extensive scale in the Black Town of Madras. To this object he exclusively directed his attention ; and he had the satisfaction, in a very short time, of succeeding in it beyond his expectations.

Hitherto we have seen Mr. Kerr struggling against adverse fortune with laudable perseverance. But his industry, his good sense, and his exemplary demeanour, could not fail to attract notice, and attach to his interest friends respectable from their worth, talents, and official employments. Occasionally solicited by the resident clergymen, he officiated in the church of Madras ; and Sir Charles Oakley, at that time the governor, was so gratified with his discourses, and held his character in such high estimation, that, unsolicited by Mr. Kerr, he resolved to appoint him one of the East India Company's chaplains. This appointment accordingly took place on the 10th April, 1793. He now discontinued his school, and shortly afterwards proceeded to join the 4th battalion of European infantry at Ellore, at that time the principal station in the northern territories subject to the Government of Madras.

Arrived at Ellore, he evinced his zeal in his sacred profession by a sedulous attention to its duties. He was the first clergyman who had been stationed in that part of the Company's dominions ; and, as might be expected in a society which had long been deprived of a spiritual instructor, he found that the observances of the Sabbath were entirely disregarded, and, in general, all the established rights of religion. To overcome this prevailing indifference to Divine institutions, and to excite and keep alive in his congregation that devout and reverential feeling which constitutes one of the chief benefits resulting from religious ordinances, he conceived

no measure would be so effectual as that of erecting a building exclusively for the performance of Divine worship. Having communicated his sentiments on this subject to the principal officers of the district, he was encouraged, in February 1794, to address the public and solicit contributions towards erecting a church at Ellore. His exertions to promote the subscription were unremitted; and for this purpose he undertook a journey through the Northern Circars, performing divine service at every station. A considerable sum was thus obtained through his individual exertions, which, with the addition of 1000 pagodas contributed by the Government, was deemed adequate to defray the expense of the building; the erection of which together with a free school adjoining were begun about that period.

On the 16th August 1794, Mr. Kerr was married at Madras to Miss Eliza Falconer; a lady who, with an excellent understanding and a cultivated mind, blended every feminine virtue. With such a companion he had the prospect of every happiness which the matrimonial state can confer, and never was there a union crowned with more perfect harmony.

In the endearing society of his amiable consort, in providing materials for his church, and in the performance of his ministerial functions, his time was for a while delightfully occupied. In January 1795, he received the distressing intelligence that the Court of Directors had thought proper to annul his appointment as a chaplain in their service; a resolution adopted not from any personal objection to Mr. Kerr, but because the appointment had been conferred upon him in India, and not, as is usual on such occasions, by the Directors in England. To his merits, Lord Hobart, then governor of Madras, was not a stranger; and his lordship was pleased in this instance to suspend the execution of the order, and await the result of

a further reference in Mr. Kerr's favour to the authorities at home.

In February he received instructions from Government to desist from his preparations for the church, it having been determined to remove the troops from Ellore to Masulipatani. Mr. Kerr had reason to regret this arrangement; for, in the expectation that Ellore would continue to be a principal military station, he had expended a considerable sum in building a suitable house for the accommodation of his family. Mrs. Kerr's health had sustained a severe shock about this period; and his anxiety for her recovery, his apprehensions respecting the confirmation of his appointment, the welfare of all most dear to him being deeply involved in the decision, together with the loss attendant on the removal of the garrison, owing to the great depreciation in the value of property in consequence of that event, were so many circumstances conspiring to render his present situation peculiarly distressing. But

“——— Fortunaque perdat
Oppositâ virtute, minas.”

And besides the consolations he derived from religion and the applauding testimony of his own mind, he received, in this period of adversity, seasonable relief of another kind.

A friend, who appears to have been well acquainted with his embarrassments, sympathizing in his distress and solicitous to relieve it, forwarded to him by the post a letter, of which the following is a copy, containing a Bank note of 500 pagodas (200*l.*)

“5th March, 1795.

“A friend to virtue in distress takes this method of contributing to its relief. It will be sufficient satisfaction to him to know, by a line in the Courier, that A. B. has received the favour of a *Christian*.”

Such an instance of genuine benevolence commands our admiration. In the highest degree delicate

and generous, it was the act of one, "who," to use the words of Mr. Kerr, "confers the greatest obligations without exacting the blush of the receiver, who lets not his left hand know what his right hand doeth; who, actuated by the pure motive of benevolence, seeks from his own heart his own reward."*

It is unnecessary to say, that the obligation was gratefully acknowledged by Mr. Kerr in the *Courier*. His solicitude to discover his benefactor may be easily imagined; but he could never, with apparent probability, attach to any individual the performance of this truly generous act.

Notwithstanding his straitened circumstances, it would seem that at this time Mr. Kerr afforded some pecuniary aid to his father. At a subsequent period, when his resources were more ample, he allowed his father an annuity sufficient to render his declining age comfortable and happy.

The Reverend Dr. Bell, Superintendent of the Military Male Orphan Asylum, at Egmore, near Madras,† under whose direction the charity was founded, and who had the merit of introducing into the institution a system of education, the advantages of which have since become known and acknowledged throughout England,‡ having intimated that it was his intention to return to Europe, the Directors of the Asylum selected

* Dr. Kerr has noticed this interesting circumstance in his religious Tracts and Sermons. See Vol. IV. Sermon VI.

† The Military Male Orphan Asylum is an institution for the support and education of the children, legitimate or otherwise, of European soldiers, both in the service of his Majesty and of the East India Company, employed under the presidency of Madras. By far the greater number of the boys admitted are born of native mothers. The institution was founded in the year 1789. An Asylum for female children was founded at Madras some years before, under the auspices of Lady Campbell.

‡ See Dr. Bell's publication, entitled, "An Experiment in Education made at the Male Asylum at Egmore, near Madras."

Mr. Kerr as the fittest person to succeed Dr. Bell in his important charge. He accordingly undertook the superintendence of the Asylum, on the resignation of Dr. Bell, in August 1796; and about the same time he received the gratifying intelligence that the Court of Directors had confirmed his appointment as a chaplain on the establishment.

In September following, he was appointed junior chaplain of Fort St. George, a vacancy having occurred at the presidency by the retirement of the Reverend B. Millingham.

He was now placed in situations the emoluments of which relieved him from the pecuniary difficulties under which he had long laboured; and the Asylum afforded a sphere for the exertion of his talents and the exercise of his benevolence more extensive than any he had hitherto enjoyed. At the period of his appointment to the superintendency of that charity, it was on a narrow scale compared with the present extended establishment; the inadequacy of its funds necessarily excluded many destitute objects from partaking of its benefits; and as the appeals to the public for assistance had been frequent, the contributions diminished, and were no longer commensurate with the increasing wants of the institution.

"Under these circumstances," to quote the words of Mr. Kerr, "I felt that there was no object of greater importance to my charge, than the establishment of some certain plan by which the orphans themselves might be made to bear a part of their own expense, and benefit both themselves and the public by their own labours."

"After various attempts to ascertain the best means for so desirable a purpose, I found that none could be so lucrative, none so extensively beneficial to the public as the establishment of a printing press at the Asylum."

"Finding, however, that I could not easily convince others of the practicability of such a plan, I was obliged to make the experiment at my own cost; and having purchased a press and types, and employed a few of the orphans in working them, I had the pleasure of soon giving a solid proof of the excellence of my scheme; and, having presented a large sum of money to the school from the work, the directors of the institution resolved to give their sanction and support to the undertaking."*

The merit of introducing the art of printing at the Asylum, is exclusively due to the active and persevering efforts of Mr. Kerr. Totally unacquainted with the practice of the art, and unable to procure any person duly qualified to instruct his young pupils, he had, at the commencement of the undertaking, to contend against obstacles which appeared almost insurmountable. He not only derived no assistance from others, but he had to encounter opposition instigated by those who, in the success of Mr. Kerr's plan, contemplated the diminution of their own emoluments. These difficulties, sufficient to have appalled an ordinary mind, so far from discouraging, served rather to stimulate him to more strenuous exertion. The success of his experiment having at length induced the Directors to patronize the press for the benefit of the Asylum, it yielded progressively increasing revenues to the institution, so as to admit of the number of children being augmented to 500, beyond which it has been deemed inexpedient to extend the establishment. In the year 1799, the Government having resolved to establish a printing-office at Madras, Mr. Kerr was interrogated with respect to the ability of the press at Egmore to perform the printing of the Government. The result of this communication was a permanent arrangement, by

which the government-press was established at the Asylum, and whence have flowed effects reciprocally advantageous to the community, to the Asylum, and to the East India Company.

In this arrangement was involved the publication of a weekly government-newspaper, in which all the advertisements and public notifications of the Government were in future to be printed. The profits arising from this paper, in conjunction with those produced by the sale of various books, &c. &c. the printing of which is undertaken for the benefit of the charity, have constituted the chief resource of the institution on its present extended scale. Besides the execution of all the English printed work required by the Government, at no other expense than that of paper, printing is gratuitously performed to a great extent in the several native languages; in the Persian, Telinga, and Malabar characters; and the saving in printing charges which has been produced to Government, through the exertions of Mr. Kerr, may be estimated at upwards of 10,000 pagodas (4000*l.*) annually.*

Nor did the extensive benefits resulting to the Asylum from the press, constitute the sole claim which he possessed to the gratitude of that institution. His merit was scarcely

* This calculation is made with reference to the expenses of government-printing at a period antecedent to the establishment of the experimental press, at the Male Asylum, by Mr. Kerr. By a minute of Lord Clive's (his Lordship being then governor of Madras) it appears that, by means of the Asylum press, before it obtained the patronage of Government, the Committee of Reform were enabled to check the expenses of printing at the other offices, and reduced them, as expressed in the report of the Committee, to one half. The actual saving to Government without attention to this circumstance, of course, will not much exceed half the sum stated in the foregoing paragraph.

Letter from Mr. Kerr to the Court of Directors, dated January 19, 1803, and Appendix. Also Minutes of the Male Asylum, September 20, 1806.

* Letter to the Court of Directors, January 19, 1803.

less conspicuously evinced in the diligent and able manner in which the education of the children and the general concerns of the charity were conducted under his fostering protection. The improved regulations he established, the attention he invariably shewed to the health and comfort of the boys, and the mechanical arts in which he caused them to be instructed,* at once to render them more useful members of society, and to afford them more ample means of afterwards maintaining themselves, are circumstances which ought to be mentioned with merited encomium.

(To be continued.)

To the Editor of the Christian Observer.

I AM one of those who unite the offices of minister and tutor; and have read with attention the remarks in the Christian Observer for and against this union. It is not my intention to

* Encouraged by the success which attended his experiment of the press at the Asylum, Mr. Kerr was led to extend his views for the mutual benefit of the charity and of the objects to whom it afforded support, by proposing that the boys should be instructed in various handicraft employments, and taught the business of cabinet-makers, bookbinders, smiths, engravers, &c.; occupations, which would always afford support to the industrious, and contribute greatly to the convenience and advantage of the community. This plan was patronized by the Directors of the Asylum and partially adopted; but owing to the difficulty of procuring proper masters to instruct the boys, and to other unexpected impediments, it was never carried to the extent Mr. Kerr designed. Bookbinding and some other arts continue to be performed by the boys of the charity.

Experience hitherto has shewn the apprehensions to be void of foundation, which were entertained, that employment could not be found for the new and increasing class of subjects brought up at the Asylum. The boys have scarcely time to attain the rudiments of education, before applications are made for them from various quarters, to be indentured as clerks, accountants, farriers, and assistants in the medical department of the army, artizans, &c. &c.

support the arguments of a former correspondent in favour of the practice, but merely to state the reasons which, under the general circumstances of the case, induce me to think it justifiable.

1. I do not conceive these offices to be incompatible, unless peculiar circumstances render them so.

1. Because the canons of our church permit, in certain cases, this union. If it be said that this permission refers to the children of a clergyman's parish, it will still be granted that it was not considered inconsistent with a minister's ordination-engagements, to employ a considerable portion of his time in imparting knowledge, which is not strictly professional.

2. Nor is there any thing in Scripture which militates against this union. On the contrary, the example of the Apostle, whose "hands ministered to his necessities," affords a direct countenance to those, whose peculiar circumstances render an honourable, or even an honest subsistence impracticable, from an exclusive attention to the spiritual concerns of his parishioners. The writer of this paper did not think it inconsistent with his character or profession, when leaving a people, among whom he had laboured with some success for several years, to appeal to his congregation that he had "coveted no man's silver or gold," but that his talents, such as they were, had ministered to the support of himself and his family.

3. It may be added, that the two offices in question concur in one common object—the communication of knowledge, and the forming of moral and religious habits: so that the office of tutor does not unfit, but rather qualifies him for a more successful discharge of his duty as a minister, and collaterally promotes the good of his parish.

4. The greater part of private tutors reside in villages, where the parishes are generally small, and where, of

course, the number of professional visits is restricted within narrow limits.

5. The intervals of teaching, and occasional holidays, afford many, and, in most cases, probably sufficient opportunities of private visiting.

6. It is not difficult to devise expedients to supersede the necessity of constant, individual visits: such, for instance, as taking a cup of tea once or twice a week with a parishioner, who is gratified by the attention; and, after the hours of labour, collecting at his house eight or ten of the neighbours for the purpose of religious conversation, expounding the Scripture, and prayer. I have adopted this plan for some years, and have found the best effects result from it.

7. It does not appear, nor do I think it can be shewn, that clergymen who unite these offices are less useful and successful in their parishes than others. The time which others spend in literary ease (and few scholars possess the self-denial to renounce all the pursuits which have engrossed their attention for a succession of years, in which their habits have been formed, from which they have derived much refined pleasure, and which have qualified them for usefulness on an extensive scale); I say, the time which these spend in literary ease may be devoted with advantage to the education of youth. I may add, too, that time will, in general, be better husbanded by tutors. They will rise earlier; spend less time at the table; have the best excuse for declining invitations; have fewer intrusions from triflers; attain to greater regularity in domestic concerns; and turn almost every fragment of time to some useful account. Nor let it seem invidious (for we are put on our defence) if it be added, that they will be less likely to have their houses crowded with a succession of visitors; that they will pay fewer and shorter visits to their friends; will have less temp-

tation to frequent watering-places, or to make excursions of pleasure; and, in short, will be more likely to be found at their post than many others.

II. If these offices are not, in themselves, incompatible, so, in some cases, their union is necessary.

1. Many private tutors will be found among curates, who have no other respectable means of obtaining a bare subsistence.

2. Others possess livings which are unequal to the support of a family; and it is presumed, that very few will be found in this class of tutors whose circumstances raise them above the necessity of this arduous undertaking.

3. It may, however, be added, as a justification, probably, of all those who are engaged in this office, whose circumstances may seem to be easy, that the children of clergymen labour under peculiar disadvantages. They are necessarily brought up with different views from the children of most of their parishioners. They see nothing in the occupation of their parents, which, by association, may gradually train them to business: they are generally looked up to by their neighbours, and, in spite of all that can be said to the contrary, they will imagine themselves destined to move in higher circles than the children of the farmer and mechanic. Now, what is to be done for them under these circumstances? Must the parent, by declining the only means by which he can procure them a decent entrance on the course of life in which they can be expected to appear with advantage, render it morally certain that his children will be either a blank or a blot in the world? Other children are imperceptibly led to enter into the profession and plans of their parents: must those of clergymen be precluded from the literary pursuits of theirs, and, by an unnatural counteraction to their prejudices and feelings, be thrown upon

a mode of gaining a livelihood, which, to say the least of it, would be a continual burden?

It deserves consideration, whether some of the unhappy instances of the children of excellent ministers turning out idle and vicious,—a source of misery to their parents, and a pest to society,—may not be accounted for by the circumstance of their parents having no means of early introducing them to business, or of putting them in the way of forming those associations between industry and success, exertion and respectability, which repel idleness at its first approach, and connect sensual indulgences with wretchedness and disgrace.

4. It may be added, that not many livings will enable the parent of a tolerably large family to put out his children to schools where a sound education may be obtained. Necessity, therefore, makes him the tutor of his own children: but he finds that, without much additional expense of time, he can, with great advantage, educate a few others with his own children. Company and superior attainments afford a salutary stimulus, and greatly lessen the fatigue of instruction, and smooth the path to knowledge.

One or other of these reasons, it is presumed, will justify most of those ministers who are embarked in educating the rising generation. But,

III. I will advance a step further, and “magnify my office.” I do not think that the increasing number of private schools, conducted by clergymen, is a subject of lamentation, but rather of congratulation.

1. Much collateral advantage is often derived to a parish from this union of offices. Not to mention that little tradesmen are much assisted by the money which is necessarily put in circulation; a clergyman is enabled to be much more liberal in his parish, than, with his confined means, without a school, he could have been. If his visits to

the sick are less frequent (and, unless his parish be large, this need not be the case), they are the more welcome and profitable, from the relief which is administered to the body as well as the mind. Sunday and day-schools may be established and supported. Clothes and food, Bibles and religious tracts, are distributed to an extent proportioned to a minister’s increased means. Besides this, the parents of his pupils are never backward to assist in any work of benevolence which may be going on in his parish: even his pupils themselves will often feel a pleasure in doing good among the poor. I have seen the sons of members of parliament and of noblemen—nay, a nobleman himself—constantly and unsolicited, attend a Sunday-school, take peculiar interest in the progress of the poor children, and liberally reward their improvement. I may be permitted to add, that much more has been done in my own parish for the good of the whole, than could have been done, had my labours been confined solely to the ministry.

2. Let us next consider what influence this union of offices has on the propagation and extension of sound learning. Without detracting from the literary attainments of many laymen, it will be admitted that, of those who have drank deeply into science, not many are in such dependent circumstances as to render any arduous employment necessary; and those who are, have opportunities of turning their knowledge to a better account than by applying it to the education of youth. It will, therefore, be conceded, I suppose, that were the clergy to decline this post, it would not be very easy to find a substitute for their “lack of service;” and the interests of literature must, of course, materially suffer. On the other hand, what can so effectually secure the extension of knowledge, as the devoting of those attainments

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which were made, under peculiar advantages in preparing for the ministry, to the instruction of the rising generation?

It has been recommended, indeed, that those clergymen whose circumstances or inclination induces them to undertake the tuition of youth, should relinquish their ministry, and pursue this object exclusively. Some have done so. I neither condemn nor approve their conduct: "let every man be persuaded in his own mind." I may, however, be allowed to say, what I suppose many others would also assert for themselves, that *I* could not abandon my ministry: "A dispensation is laid upon me," &c.; and till it can be shewn that the two offices are incompatible, and that serious evils result from their union, I presume to think that this recommendation is unauthorized and premature.

3. In the discussion of this important subject, we must not overlook the aspect which it bears on true religion and our church establishment. Admit that clergymen cannot conscientiously combine the two offices of minister and tutor, and into whose hands must the religious instruction of youth necessarily devolve? This is a question of no small importance. Where shall we find an equal guarantee against either the general neglect (we are speaking of *private* schools) of a sound, religious education, or the overwhelming influx of Socinian or infidel principles? One of the most encouraging signs in these portentous times is, the increasing attention which is everywhere paid to the diffusion of knowledge and true religion; and though I should incur the censure of vanity, I will assert it, that this day of better promise has dawned from the labours of pious clergymen in educating youth, as well as preaching the Gospel. I am persuaded that many of my brother tutors will unite with me in ascribing their greatest usefulness (and I humbly hope that we have not fallen greatly short of Christ. Observ. No. 122.

the success of others in the work of the ministry under similar circumstances) to this department of their labours. The name of every minister or public character whom they have educated is "legion;" and if they have succeeded in imbuing these with true piety and Christian principles, the ultimate advantage of their labours is incalculable.

But view this subject as it stands connected with our church establishment. Are these times when we may repose in security in the ark of the church? Is there nothing to apprehend from the various classes of dissenters? and may we safely leave the field of private education, and the training of our future divines and senators in their hands? Do the hierarchy and the established ministry possess such firm hold on the minds of the community, and command such universal respect, as to leave nothing to fear from the private insinuations, or open ridicule, or hostile attack of the enemies of our church? If the affirmative of these and similar questions will not be advanced, I would ask whether the perpetuity of our tolerant, mild, and scriptural establishment is altogether independent of the labours of pious clergymen in the tuition of youth? For my part, I cannot help connecting the diffusion of sound learning and Christian principles; the safety of our church establishment; and the good of the public at large with the labours of the regular clergy in the education of the rising generation. It is now too late to discuss the question of the comparative advantages and disadvantages of public and private schools; a considerable portion of the community will prefer the latter: and, in my humble opinion, those clergymen, who, without neglecting their appropriate duties, devote a considerable portion of their time and talents and spirits to the benefit of youth, act in no way inconsistently with their profession: and that, so far from deserving the imputation

of pride or avarice, or a dereliction of duty,* as they are "in labours more abundant," so they are entitled to some degree of public gratitude.

I am, Sir, yours, &c.

J.

To the Editor of the Christian Observer.

I SEND you the following brief account of the renowned John Fox, the Martyrologist, written by Donald Lupton, and published in the year 1637, if you think it will be acceptable to your readers. THEOGNIS.

"Behold this man, and thou canst not choose but wonder at his extraordinary labour and travaile, to gather together so many of God's servants in a bundle: hee was borne in the county of Lincoln; his young yeares shewed that he was layd out for a scholler, and so he had education accordingly, in a famous schoole. After being ripe, he was sent to *Oxford*, and was admitted into *Magdalen Colledge*, where hee gave himselfe strictly to study, and then profest divinity. Hee attained to an excellent skill in the *Latine*, *Greek*, and *Hebrew* tongues, in King Edward Sixth his reigne; and for his better safety and security, left this kingdome in Queen *Maries* dayes, and lived in the *Low Countries*. But when the date of that Queene's dayes were expired, hee came backe into *England*, and proved a famous divine. Hee had an excellent faculty in preaching; and added to painefulnesse, constancy and willingness: but that worke of his called '*The History of the Martyrs*,' made his name famous in this kingdome and elsewhere, and will for ever speake his praise.—Hee was a man of an humble spirit, and had truely learn'd that doctrine of St. *Paul*, in what estate soever he was in, therewithall to be content. Hee

* Vide the concluding paragraph, signed R., of page 752, of *Christ, Observ.* for Dec. 1811.

was one that had, as it seem'd, crucified himselfe to the world and its vanities, as it may appeare, in a kind and fatherly reprehension of his eldest sonne, who having a great mind to travel into forraigne parts, which when hee had performed, hee came to his father in *Oxford*, then being old, and hee being attired in a loose out-landish fashion; 'Who are you?' said his father, not knowing him. To whom his sonne replied, 'I am your sonne:' to whom this Master *Foxe* answered; '*Oh, what enemy of thine hath taught thee so much vanity?*' which speache of his shewed, that his minde was weaned from the love of the world. And, indeed, I cannot conceive how hee could have any liberty to addict himselfe to follow delights and pleasures, doing so exquisitely such rare pieces of schollership, which tooke up all his time: nay, it is rather to be wondered, how hee performed so great labours in so short a time; which he could not have done without long and tedious watchings and fastings; which three, study, fasting, and watching, will subject the *flesh* to the *spirit*; and this course tooke hee.

"This man never sought after greedily, any promotions or preferments, but held and approved of that estate in which he dyed. Hee departed this life in *London*, and lyes buried in the church of Saint Giles without Cripplegate, upon whose marble monument his sonne, *Samuel Foxe*, hath caused to be engraven this inscription:

"CHRISTO, S. S.

"To John Foxe, his honoured father, the faithful Martyrologian of our *English Church*, a most disert searcher into the antiquities of histories, a most stiffe bulwarke, and fighter for the evangelical truth, which hath revived the Martyrs, as so many Phoenixes, from the dust of oblivion, is this monument made. Hee dyed 18th of April, 1587; and of his age 70."

P. S. Among the many reprints of old chronicles and other works, why is Fox overlooked? A reprint of him, from the first edition of 1563, may be considered a desideratum, and would certainly well repay some of our speculating booksellers; and I hope soon to see a new edition of the "Acts and Monuments of the Church," announced on the covers of the Christian Observer.

To the Editor of the Christian Observer.

I SEND you an improved edition (at least I hope it is one) of a hymn which you once honoured with insertion in the Christian Observer. If you are of the same opinion, you will probably insert it when you have a spare column. I am, &c.

E——Y. D. R.

"For we have not an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—HEB. iv 15.

WHEN gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who, not in vain,
Experienc'd every human pain;

He sees my wants, allays my fears,
And counts and treasures up my tears.

If ought should tempt my soul to stray
From heavenly virtue's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still he who felt temptation's power
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well,
He shall his pitying aid bestow,
Who felt on earth severer woe;
At once betrayed, denied, or fled,
By all that shar'd his daily bread.

When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies,
Yet he who once vouchsaf'd to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend;
And from his voice, his hand, his smile,
Divides me—for a little while,—
Thou, Saviour, see'st the tears I shed,
For thou didst weep o'er Lazarus dead.

And O, when I have safely past
Through every conflict—but the last,
Still, still unchanging, watch beside
My painful bed,—for thou hast died;
Then point to realms of cloudless day,
And wipe the latest tear away!

REVIEW OF NEW PUBLICATIONS.

Essays on the Nature and Principles of Taste. By ARCHIBALD ALISON, LL.B. F.R.S. London and Edinburgh, Prebendary of Sarum, &c. 2 vols. Edinburgh, Bell and Bradfute; London, Rivingtons. 1811. Price 18s.

If any of our readers feel a disposition to complain, that we are in some measure breaking bounds, by entering upon the examination of a work with the title of that before us, we beg them to suspend their judgment till they understand the system of Mr. Alison, and have done us the favour of considering our poor observations upon it. If a more general objection be urged to any review

of a work originally published in 1790, it may be answered, that this publication never met with the attention it appears to us to deserve; that it has been re-published with some additions, within a few months; that the public eye has been lately fixed upon it, by a very splendid critique in a periodical work; and that the work itself, whilst it yields some advantage to religion, will derive much by being brought into a closer contact with it. It will be our endeavour, in the following critique, first, to present, as may suit us best, in his words and by his machinery, or in our own, a faithful exhibition of the system of Mr. Alison; and then to carry the system and the subject of it,

from the schools, as it were, to the temple ; and, for a moment, examine its bearings upon those grand topics, to which our labours are more especially consecrated.

If the inquiry be made, "what is Taste?" it is frequently answered, "that faculty by which we perceive or appreciate beauty." And if we ask, "what is beauty?" it is answered, "that quality which gratifies taste." Now, it is obvious, that the inquirer will not be much the wiser for these answers. And, accordingly, minds with any sprinkling of philosophy, or, indeed, of rational curiosity, have seldom stopped at this point of the inquiry.

In repeating the question, "what is taste?" the examiner will find two classes of respondents, each of whom pretend to satisfy his curiosity by a more philosophical reply. Say the *first*, "Taste is a distinct sense, appropriated to the perception of beauty ; beauty consists in certain peculiar lines, forms, colours, motions ; and taste, like an eye, discovers and approves them." Such is the theory of most technical writers upon this subject—of most painters, and sculptors, and architects ; of Hogarth ; of our distinguished countryman, Sir Joshua Reynolds ; of the Abbé Winkelman. The *second* class of theorists, on the contrary, rejecting the idea of a peculiar sense, consider taste as the modification of some other simple emotion. One, for instance, perceiving the mind to be gratified by the perception of *utility*, resolves taste into a perception of utility. Another, in like manner, calls it the perception of *relation* ; a third, the perception of *design* ; a fourth, the perception of *order* and *fitness*.

This last class of theorists are chiefly to be condemned, as taking a part of the truth for the whole. Any one of their systems will solve some of the phenomena involved in the question before us, but no one of them will go near to solve all. We frequently perceive beauty or sublimity, where we do not perceive

utility ; or where there are no indications of relation or design ; or where, if there be a peculiar fitness for the end proposed, it is concealed from us. The champions of "utility" have often been put to flight by the peacock's tail ; those of "design," silenced by the fact, that a strong perception of "design" in the artist, frequently destroys the beauty or sublimity of the performance ; and those of "fitness," have been confounded by the necessity of acknowledging the beauty of many objects, which, as far as we know any thing of them, are fit for nothing in the world but to be looked at. It is perfectly compatible with the theory of Mr. Alison, as will be seen, to allow all the range to these several systems which belongs to them. He distinctly admits, that the perception of utility, design, fitness, may promote the emotion of Taste. If he errs at all upon the point, it is, that in the course of his triumphant career, he sometimes suffers his system to run away with him, and then tramples a little upon that class of perceptions which, in calmer moments, he is disposed to treat with due reverence.

To the other class of theorists who resolve taste into a distinct sense, and beauty and sublimity into certain material qualities, as lines, colours, motions, &c., it is the peculiar object of the present work to reply ; and, in our judgment, the refutation is complete ; not, indeed, that this work assumes any thing of a controversial aspect ; and this is one of its many merits. The author has felt, that the establishment of his own system is the best refutation of every other ; and, in a work on taste, has proved his own possession of that faculty, by not kindling in his readers those bad passions which so ill harmonize with the exquisite scenes of nature, and productions of art, to which he introduces them. We shall now proceed to develop his system to our readers, reserving to ourselves, however, the liberty of

passing over what is not material, and of taking any short cut to a point to which the author travels by a circuitous course. We forewarn our readers also, that no analysis of ours can do justice to the merits of the original work. They have here, however, a sort of rude skeleton, and if they wish to see it very beautifully clothed, we beg them to turn from the reviewer to the author.

The theory, then, of Mr. Alison is simply this, *that the beauty or sublimity of any object is not to be ascribed to its material qualities, but to certain other qualities of which these are the signs or expressions, and which are fitted by the constitution of our nature, to produce pleasing or interesting emotion; and that beauty or sublimity are not perceived till both such pleasing or interesting emotions are excited, and the imagination is stimulated to conceive a train of ideas corresponding with these emotions.*

In the establishment of this theory, the first proposition which the author sets himself to prove is, that where the imagination is not excited or set to work, beauty or sublimity are not perceived, or, in other words, the emotion of taste is not felt. The illustrations of which this admits, are numerous: for instance, if peculiar circumstances, such as grief or sickness, check the workings of the imagination, objects the most admired seem, at once, to be shorn of all their beauty. The beauties of poetry, of painting, and even of nature, fade in the eyes of the traitor who has forfeited his life, or the parent who has lost her child: the imagination is here chained to a point, and all its sensibility exhausted upon one subject. In like manner, certain employments, by fettering the movements of the imagination, destroy the perception of beauty; as the critic, who is employed in detecting the faults of language or of editorship in a poem, almost ceases to discern its beauty; or as the purchaser of any tract of the most picturesque country, in the act of proportioning guineas (if there

were any such thing) to acres, forgets the fairy scenery which, perhaps, had originally seduced him to purchase. In the same way, there is a certain constitution of mind which seems to disenchant all scenes and objects of the beauties which others discern in them: the mere calculator sees nothing in the face of nature, but the value of her productive surface; the philosophizer regards all objects in the dry shape of materials for thinking; in youth, when the imagination is all awake, beauty or sublimity are easily recognised and strongly felt, while the old sit calmly by, and, perhaps, expatiate with wonder upon the enthusiasm of youth. But if the beauty or sublimity resided in the scenes or objects themselves, could all this variety exist in the perception of different individuals, or of the same individual at different periods?

There are other instances which tend to the same result. To whom do not his *associations* with certain scenes and objects enhance their beauty? The scenes of our infancy, the songs of our native country, the residence of those once dear to us, have all a factitious beauty for us. Could an Englishman behold Runnymede, or the fields of Agincourt and Blenheim, without discovering a sort of charm spread over them, which lent the scene new lustre in his eyes? All other beauty may, indeed, be lost in that thus adventitiously communicated. Thus De Lisle, in describing Vacluse:

“Mais ces eaux, ce beau ciel, ce vallon enchanteur,
Moins que Petrarque et Laure interessoient mon cœur.—
Partout mes yeux cherchoient, voyoient, Petrarque et Laure,
Et par eux, ces beaux lieux s'embellissoient encore.”

But the author here pleads his own cause too eloquently to permit us any longer to speak for him.

“The delight which most men of education receive from the consideration of antiquity, and the beauty that they discover in every object which is connected with ancient times, is in a great measure to be as-

cribed to the same cause. The antiquarian, in his cabinet, surrounded by the relics of former ages, seems to himself to be removed to periods that are long since past, and indulges in the imagination of living in a world, which, by a very natural kind of prejudice, we are always willing to believe was both wiser and better than the present. All that is venerable or laudable in the history of these times present themselves to his memory. The gallantry, the heroism, the patriotism of antiquity rise again before his view, softened by the obscurity in which they are involved, and rendered more seducing to the imagination by that obscurity itself, which, while it mingles a sentiment of regret amid his pursuits, serves at the same time to stimulate his fancy to fill up, by its own creation, those long intervals of time of which history has preserved no record. The relics he contemplates seem to approach him still nearer to the ages of his regard. The dress, the furniture, the arms of the times, are so many assistances to his imagination, in guiding or directing its exercise, and offering him a thousand sources of imagery, provide him with an almost inexhaustible field in which his memory and his fancy may expatiate. There are few men who have not felt somewhat, at least, of the delight of such an employment. There is no man in the least acquainted with the history of antiquity, who does not love to let his imagination loose on the prospect of its remains, and to whom they are not in some measure sacred, from the innumerable images which they bring. Even the peasant, whose knowledge of former times extends but to a few generations, has yet in his village some monument of the deeds or virtues of his forefathers; and cherishes with a fond veneration the memorial of those good old times to which his imagination returns with delight, and of which he loves to recount the simple tales that tradition has brought him.

"And what is it that constitutes that emotion of sublime delight, which every man of common sensibility feels upon the first prospect of Rome? It is not the scene of destruction which is before him. It is not the Tiber, diminished in his imagination to a paltry stream, flowing amid the ruins of that magnificence which it once adorned. It is not the triumph of superstition over the wreck of human greatness, and its monuments erected upon the very spot where the first honours of humanity have been gained. It is ancient Rome which fills his imagination. It is the country of Cæsar, and Cicero, and Virgil, which is before him. It is the mistress of the world which he sees, and who seems to him to rise again from her tomb, to give laws to the universe. All that the labours of his youth, or the

studies of his maturer age have acquired, with regard to the history of this great people, open at once before his imagination, and present him with a field of high and solemn imagery, which can never be exhausted. Take from him these associations, conceal from him that it is Rome that he sees, and how different would be his emotion!" Vol. i. pp. 39—42.

Although much might be added under this head, neither less striking nor less eloquent, we hasten on to the second position taken by the author. It is evident, that all exercise of the imagination does not lead to the emotion of taste. Many objects excite a train of ideas in the mind which yet excite no emotion of pleasure. The ideas which are excited by objects of beauty and sublimity have two peculiarities. 1. They are "ideas of emotion," or ideas by which emotion is excited; and, 2dly, They have a principle of connection by which the whole train have a tendency to excite the same emotion. That the *complex emotions of beauty and sublimity* are never felt *except when some simple emotion is excited, or affection is kindled*, is capable of various proof. Who ever calls that beautiful which he, at the same time, declares to be *indifferent* to him? If an object also is beautiful to us and not to another, do we not ascribe it to some association by which it has laid hold of our mind, or formed a lodgement in our *feelings*? In like manner, all which contributes to give us *an interest* in any pursuit or object invests it with new beauties.

"The lover reads or hears with indifference, of all that is most sublime in the history of ambition, and wonders only at the folly of mankind, who can sacrifice their ease, their comforts, and all the best pleasures of life, to the unsubstantial pursuit of power. The man, whose life has been passed in the pursuits of commerce, and who has learned to estimate every thing by its value in money, laughs at the labours of the philosopher or the poet, and beholds with indifference the most splendid pursuits of life, if they are not repaid by wealth. The anecdote of a late celebrated mathematician is well known, who read the Par-

adise Lost, without being able to discover in it any thing that was sublime, but who said that he could never read the queries, at the end of Newton's Optics, without feeling his hair stand on end, and his blood run cold. There are thousands who have read the old ballad of Chevy Chase, without having their imaginations inflamed with the ideas of military glory. It is the brave only, who, in the perusal of it, like the gallant Sir Philip Sydney, feel 'their hearts moved, as by the sound of a trumpet.'" Vol. i. pp. 87—89.

In like manner, when, through the circumstances of the moment, the sensibility is deadened, a pall seems to be cast over the most splendid objects. And in the same way, when the attention is withdrawn from the interesting, and directed to the uninteresting, qualities of an object, the emotion of beauty decays. The artist who withdraws his attention from the expression of the Apollo Belvidere to measure its proportion; the affluent who are familiarized to their splendid furniture, and who look on them not as the mere ornament of the drawing-room, but as the apparatus of daily life; the auctioneer whose enthusiasm is divided between the colours of a picture and the construction of its frame; one and all cease to perceive the beauties upon which others are feasting.

It is scarcely less obvious that the train of images by which the emotion of taste is excited is *distinguished* by some *general principle of connection*. When the eye, for instance, wanders over a landscape, the taste is often offended by some feature which does not harmonize with the rest. In like manner, in poetry, in painting, or in music, a discordant sentiment, image, or tone often checks the rising emotion of taste. In each of these cases it is evidently a certain *character* or *expression* to which the discordant part is referred, and by its discrepancy with which it offends. This expression is the charm by which the emotion is kindled, and, as the one is weakened, the other vanishes. The corner stone of the edifice of our feeling or affection is touched and the fairy fabric falls to the ground. It

is curious to observe how nature, in some rare instances, by her very prodigality tarnishes the beauty of her own scenes. One object clashes with another, and so destroys the expression of the whole. Nor is it less curious to observe the artist or poet, by the labour of selection and assimilation, endeavouring to improve upon this profuse expenditure and bold irregularity of nature. The author, however, by stating this point too broadly, seems to us to do a little dishonour to Nature. The discordances discovered in her scenes are often less in the prospect than in the examiner. The narrowness of the mind often betrays us into a false interpretation of their character. If a spectator mistook the expression which a painter meant to give to his picture, and which he actually did convey to the accurate eye, many parts, really appropriate, must seem to him out of place. And thus, if we narrow the expression of the landscape, parts, which in fact conspire to adorn the scene, appear discordances to us. Man, in this instance, should do homage to the great Artist of the scenery before him; and not cripple the landscape to the mind, but strain the mind to follow and embrace the landscape. "Non mihi res, sed me rebus subjungere conor," should be our motto here; and a readiness be discovered to vindicate Nature at our own expense.

The foregoing observations, however, we think, sufficiently establish the two last mentioned propositions of the author; so that we may rest in the conclusion stated by him at the end of his first essay, that wherever the emotions of beauty or sublimity are felt, an exercise of imagination is promoted, and that the train of thought upon which the imagination is employed is made up of ideas of emotion, associated by a general principle of connection. Hence, he adds, the difference between our emotions of simple pleasure and the emotion of taste are obvious.

"In the case of these last emotions, no additional train of thought is necessary. The pleasurable feeling follows immediately the presence of the object or quality, and has no dependence upon any thing for its perfection, but the sound state of the sense by which it is received. The emotions of joy, pity, benevolence, gratitude, utility, propriety, novelty, &c. might undoubtedly be felt, although we had no such power of mind as that by which we follow out a train of ideas, and certainly are felt in a thousand cases, when this faculty is unemployed.

"In the case of the emotions of taste, on the other hand, it seems evident, that this exercise of mind is necessary, and that unless this train of thought is produced, these emotions are unfelt." Vol. i. pp. 159, 160.

The author having thus, in his first essay, shewn the nature of the emotions of sublimity and beauty, proceeds to shew, in the second, that it is by a process of this kind that the sublimity and beauty of the "*material world*" are discovered and felt. In this argument also, we shall endeavour to follow him.

The qualities of matter are known to us only by the senses, by which, though sensation and perception are conveyed to the mind, emotion plainly is not. The smell of a rose, or the taste of a pine apple, produces agreeable sensations, but not agreeable emotions. But although the qualities of matter are incapable, in themselves, of producing such emotions, they may acquire a new power upon the mind by their being *associated* with other qualities, of which they may thus become the *signs or expressions*. And such associations are very numerous. All external objects, for instance, employed for use or pleasure, become signs to us of the uses or pleasures for which we employ them. The plough suggests the idea of rustic labour, and of the plenty which follows it; and the harp, of the animation it has often communicated; and thus each produces the emotion which properly belong to the qualities they signify. In like manner, all works of art suggest the idea of design, wisdom, and skill in the artist. In the same way, we are accustomed to associate the qualities

of quickness, tenderness, magnanimity, with certain casts of countenance; and thus the features acquire the influence of the qualities they represent. Having thus also learned that certain features of body indicate certain qualities of mind, when we discover, in inanimate matter, forms resembling these features, we insensibly erect them into representatives of the same qualities. We speak of the strength of the oak, the delicacy of the myrtle, the boldness of the rock, the modesty of the violet, &c. &c. which are qualities not of matter but of mind. Besides these, language is productive of many such associations, by conveying to us, in its figurative expressions, the analogies between the qualities of matter and mind discovered by other men in other places and ages. To all these are to be added the associations springing from the peculiar circumstances of every individual. Particular sounds, colours, motions, scenes, suggest images, and therefore emotions, to us, which they may not to any other.

Having thus explained the various processes by which these associations are generated, the author proceeds to shew, in successive chapters, that it is only through these associations that we are impressed with the beauty or sublimity of sounds and colours. It would be absolutely Quixotic to attempt to follow him through this part of his career. We shall content ourselves, like the chart-makers, simply with dotting his track through these, in a degree unexplored, regions, now and then pausing to give a sketch of some particular scene.

The general arguments by which he establishes his main position appear to be these, that if beauty were the mere object of a sense, then all possessed of that sense must be familiar with it; must discover in it the same properties; must be affected by it in the same manner; must be affected by it in the same way, at different times; must

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be able with certainty to define its effect upon others, and to reduce it to certain general laws. But no part of this description applies to the case of the emotions of sublimity and beauty. Here all is irregularity. No two men are affected in the same way; no one man, perhaps, in the same manner, at two different times; and the alleged objects of this sense appear and disappear according to the frame of the examiner, or the society in which the object is viewed.

Take, in the first place, the case of *sounds*. Thunder, when heard as the "artillery of heaven," is sublime. Is it the mere quality of *loudness* which renders it sublime? Let it, on the contrary, be discovered that what we supposed to be thunder is the mere rumbling of a cart, and the emotion of sublimity is destroyed. Indeed, there are instances in which the lowest sounds are invested with the same sublimity:

"Along the woods, along the moorish fens,
Sighs the sad genius of the coming storm."

Or to take a more striking instance from that unfathomable mine of all that is beautiful or sublime, the Scriptures. It is a passage in which the appearance of the Deity to the prophet Elijah is described. "And he said, Go forth, and stand upon the mount before the Lord. And behold the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire *a small still voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle."

Here, then, we have instances both of the same sound, by different associations, affecting the mind in an opposite manner; and of the most opposite sounds affecting the mind in the same manner. Can we need any stronger proof that the beauty or

Christ. Observ. No. 122.

sublimity does not reside in the mere sound, but in the quality of which it is the sign or expression?

In proceeding to apply his theory to *colours*, the author remarks that the greatest part of colours are "connected with a kind of established imagery in the mind," and are considered as "expressive of many pleasing and interesting qualities." These associations are, 1st such as arise from the nature of the objects thus permanently coloured; as black, from being the complexion of night, is expressive of gloom: or, 2dly, such as arise from some analogy between certain colours and certain dispositions of the mind, whence these colours are called mild, or bold, gay, or gloomy: and, 3dly, such as arise from accidental connections; as purple is to us the sign of imperial dignity, and yellow to the Chinese. These associations will sufficiently explain the peculiar attractions of some colours, while a few plain observations will shew that they have no intrinsic beauty. For, if they had, the same colour would always be beautiful, and we should rejoice to see the pink of the cheek extended to the nose: neither would the beauty of colours vary with the caprices of fashion, whereas half a dozen duchesses may, by dint of the associations which rank can convey, clothe the town in a new colour every winter: nor would different nations make their elections of opposite colours, and the dusky beauties of one hemisphere be the monsters of another.

In chapter IV. upon *Forms*, the course of argument is nearly the same as before. The illustrations are numerous and convincing. As it is on the subject of forms that the old theories chiefly dwelt, the author had here many prejudices to combat, and difficulties to overcome. We think, however, that the hitherto wavering converts of Hogarth and Burke, and of the more recent upholders of the intrinsic beauty of lines, will rejoice to find here a key to many difficul-

ties confessedly impervious by their ancient masters. In successive sections, the influence of design, of fitness, and of utility, upon the beauty of forms, is examined with great acuteness. Many striking extracts might be made. We owe it, however, to our readers, to whom we have hitherto manifested, perhaps, unbecoming parsimony in quotation, to give them one or two, which may both teach them some curious truths, and supply them with a fair specimen of the manner of the author. The first is a curious history of the decay of works of taste.

"However obvious or important the principle which I have now stated may be, the fine arts have been unfortunately governed by a very different principle; and the undue preference which artists are naturally disposed to give to the display of design, has been one of the most powerful causes of that decline and degeneracy which has uniformly marked the history of the fine arts, after they have arrived at a certain period of perfection. To a common spectator, the great test of excellence in beautiful forms is character or expression, or, in other words, the appearance of some interesting or affecting quality in the form itself. To the artist, on the other hand, the great test of excellence is skill; the production of something new in point of design, or difficult in point of execution. It is by the expression of character, therefore, that the generality of men determine the beauty of forms. It is by the expression of design, that the artist determines it. When, therefore, the arts which are conversant in the beauty of form, have attained to that fortunate stage of their progress, when this expression of character is itself the great expression of design, the invention and taste of the artist take, almost necessarily, a different direction. When his excellence can no longer be distinguished by the production of merely beautiful or expressive form, he is naturally led to distinguish it by the production of what is uncommon or difficult; to signalize his works by the fertility of his invention, or the dexterity of his execution; and thus gradually to forget the end of his art, in his attention to display his superiority in the art itself." Vol. ii. pp. 110—112.

"Nor is this melancholy progress peculiar to those arts which respect the beauty of form. The same causes extend to every other of those arts which are employed in the production of beauty; and they who are acquainted with the history of the fine

arts of antiquity, will recollect, that the history of statuary, of painting, of music, of poetry, and of prose composition, have been alike distinguished, in their latter periods, by the same gradual desertion of the end of the art, for the display of the art itself; and by the same prevalence of the expression of design, over the expression of the composition in which it was employed. It has been seldom found in the history of any of these arts, that the artist, like the great master of painting in this country,* has united the philosophy with the practice of his art, and regulated his own sublime inventions, by the chaste principles of truth and science.

"For an error, which so immediately arises from the nature, and from the practice of these arts themselves, it is difficult, perhaps impossible, to find a remedy. Whether (as I am willing to believe) there may not be circumstances in the modern state of Europe, which may serve to check at least, this unfortunate progression; whether the beautiful models of antiquity in every art, may not serve to fix in some degree the standard of taste in these arts; whether the progress of philosophy and criticism may not tend to introduce greater stability, as well as greater delicacy of taste; and whether the general diffusion of science, by increasing in so great a proportion the number of judges, may not rescue these arts from the sole dominion of the artists, and thus establish more just and philosophical principles of decision, it is far beyond the limits of these essays to inquire. But I humbly conceive, that there is no rule of criticism more important in itself, or more fitted to preserve the taste of the individual, or of the public, than to consider every composition as faulty and defective, in which the expression of the art is more striking than the expression of the subject, or in which the beauty of design prevails over the beauty of character or expression." Vol. ii. pp. 115—117.

The other observation is equally striking, and is meant as a reply to those who urge the permanence of certain proportions in architecture in proof of their inherent and exclusive beauty. After having noticed the influence lent to these proportions by our veneration for antiquity, he goes on to observe:

"But besides these, there are other causes in the nature of the art itself, which sufficiently account for the permanence of

* "Sir Joshua Reynolds."

taste upon this subject. In every production of human labour, the influence of variety is limited by two circumstances, viz. by the costliness, and the permanence of the materials upon which that labour is employed. Wherever the materials of any object, whether of use or of luxury, are costly; wherever the original price of such subjects is great, the influence of the love of variety is diminished: the objects have a great intrinsic value, independent of their particular form or fashion; and as the destruction of the form is in most cases the destruction of the subject itself, the same form is adhered to with little variation. In dress, for instance, in which the variation of fashion is more observable than in most other subjects, it is those parts of dress which are least costly, of which the forms are most frequently changed: in proportion as the original value increases, the disposition to variety diminishes; and in some objects, which are extremely costly, as in the case of jewels, there is no change of fashion whatever, except in circumstances different from the value of the objects themselves, as in their setting or disposition. Of all the fine arts, however, architecture is by far the most costly. The wealth of individuals is frequently dissipated by it: and even the revenue of nations, is equal only to very slow and very infrequent productions of this kind. The value, therefore, of such objects, is in a great measure independent of their forms; the invention of men is little excited to give an additional value to subjects, which in themselves are so valuable; and the art itself, after it has arrived at a certain necessary degree of perfection, remains in a great measure stationary, both from the infrequency of cases in which invention can be employed, and from the little demand there is for the exercise of that invention. The nature of the Grecian orders very plainly indicates, that they were originally executed in wood, and that they were settled before the Greeks had begun to make use of stone in their buildings. From the period that stone was employed, and that of course public buildings became more costly, little farther progress seems to have been made in the art. The costliness of the subject, in this as in every other case, gave a kind of permanent value to the form by which it was distinguished.

"If, besides the costliness of the subject, it is also permanent or durable, this character is still farther increased. Those productions, of which the materials are perishable, and must often be renewed, are from their nature subjected to the influence of variety. Chairs and tables, for instance, and the other common articles of furniture, cannot well last above a few years, and

very often not so long. In such articles accordingly, there is room for the invention of the artist to display itself, and as the subject itself is of no very great value, and may derive a considerable one from its form, a strong motive is given to the exercise of this invention. But buildings may last, and are intended to last for centuries. The life of man is very inadequate to the duration of such productions: and the present period of the world, though old with respect to those arts, which are employed upon perishable subjects, is yet young in relation to an art, which is employed upon so durable materials as those of architecture. Instead of a few years, therefore, centuries must probably pass before such productions demand to be renewed; and long before that period is elapsed, the sacredness of antiquity is acquired by the subject itself, and a new motive given for the preservation of similar forms. In every country, accordingly, the same effect has taken place: and the same causes which have thus served to produce among us, for so many years, an uniformity of taste with regard to the style of Grecian architecture, have produced also among the nations of the east, for a much longer course of time, a similar uniformity of taste with regard to their ornamental style of architecture; and have perpetuated among them the same forms, which were in use among their forefathers, before the Grecian orders were invented." Vol. ii. pp. 162—167.

The length to which these reasonings and extracts have extended, and our farther designs of a somewhat collateral nature upon the reader, admonish us here to state the final conclusions to which the author comes in the 6th section of his last chapter. "The preceding illustrations" (he says) "seem to afford evidence for the following conclusions."

1. "That all the qualities of matter are, from nature, from experience, or from accident, the sign of some quality capable of producing emotion or the exercise of some moral affection; and, 2dly, that when these associations are dissolved, or in other words, when the material qualities cease to be significant of the associated qualities, they cease also to produce the emotions of beauty or sublimity."—Such, therefore, is the theory of the author.

Before entering upon some observations, which perhaps, when it is remembered who the author is, he should have saved us the trouble of making; we deem it necessary to observe, that the present work, as an essay on taste, is defective in two material points. The author has taught us, and taught us ably and truly, that the emotions of beauty and sublimity are to be ascribed, not to the mere perception of material qualities, but of *other qualities* of which these are the natural or accidental signs. But should he not have taught us, distinctly, and at length, what these other qualities are? No classification, generalization, or enumeration of them is attempted. They may be any thing, it would seem, but qualities of matter.—The other question left untouched by the author is, whether there be any standard of taste, any such thing as good or bad taste. He indeed, in his preface, acknowledges certain deficiencies in his present literary contributions, and expresses his readiness to make them good, if the public should call for them. But if he thought it fit to publish at all upon *taste*; and if he can, when the public calls for it, find leisure to publish still more upon this subject; then we are disposed to question the propriety of his publishing at all, without entering upon topics so material to the rounding of his system.

Any attempt to fill up the chasms in Mr. Alison's work would be great presumption; and, especially when we are trembling at the huge demand we have already made upon the time of our readers, would be impossible. We will therefore enter upon ground where we tread with more security, and which is more appropriate to our feelings and to our office, viz. to examine the bearing of this subject upon religion.

We have already suggested, that from Mr. Alison, as "one who ministers and serves the altar," we had, perhaps, a right to expect some such consecration of his subject. In his

enthusiasm upon many secular or literary topics, we could have wished to see him now and then kindle with a more sacred flame. Even his reviewer, in the critique to which we have already referred, though not of a fraternity who make any loud profession of religion, is sometimes surprised into devout allusions, which constitute a part of the charm of his oratory. Indeed, much of the scenery employed in the display of this subject, is calculated to sublime and spiritualize the mind; and we wonder, that, when the car mounts, the prophet should not ascend with it. But we should do injustice to Mr. Alison, if we left our readers persuaded that he had not in any degree connected his system with religion. There is a splendid, though somewhat objectionable, and in part *mysterious*, passage with which the work concludes, and which, though long, yet, in justice to Mr. Alison, we shall extract.

"There is yet, however, a greater expression which the appearances of the material world are fitted to convey, and a more important influence which, in the design of nature, they are destined to produce upon us; their influence I mean in leading us directly to religious sentiment. Had organic enjoyment been the only object of our formation, it would have been sufficient to establish senses for the reception of these enjoyments. But if the promises of our nature are greater: if it is destined to a nobler conclusion; if it is enabled to look to the Author of being himself, and to feel its proud* relation to him; then nature, in all its aspects around us, ought only to be felt as signs of his providence, and as conducting us by the universal language of these signs, to the throne of the Deity.

"How much this is the case with every pure and innocent mind, I flatter myself few of my readers will require any illustration. Wherever, in fact, the eye of man opens upon any sublime or any beautiful scene of nature, the first impression† is to consider it as designed, as the *effect* or work-

* Quere, *proud*? Ought it not to be *humble*?

† Is this true in point of fact? That this impression is made on the *religious* mind we admit; but we do not believe that the finest prospect in the world would have the ef-

manship of the Author of nature, and as significant of his power, his wisdom, or his goodness : and perhaps it is chiefly for *this fine issue*, that the heart of man is *thus finely touched*, that devotion may spring from delight ; that the imagination, in the midst of its highest enjoyment, may be led to terminate in the only object in which it finally can repose ; and that all the noblest convictions, and confidences of religion, may be acquired in the simple school of nature, and amid the scenes which perpetually surround us.* Wherever we observe, accordingly, the workings of the human mind, whether in its rudest or its most improved appearances, we every where see this union of devotional sentiment with sensibility to the expressions of natural scenery. It calls forth the hymn of the infant bard, as well as the anthem of the poet of classic times. It prompts the nursery tale of superstition, as well as the demonstration of the school of philosophy. There is no era so barbarous in which man has existed, in which the traces are not to be seen of the alliance which he has felt between earth and heaven, or of the conviction he has acquired of the mind that created nature, by the signs which it exhibits ; and amid the wildest, as amid the most genial scenes of an uncultivated world, the rude altar of the savage every where marks the emotions that swelled in his bosom when he erected it to the awful or the beneficent deities whose imaginary presence it records. In ages of civilization and refinement, this union of devotional sentiment with sensibility to the beauties of natural scenery, forms one of the most characteristic marks of human improvement, and may be traced in every art which professes to give delight to the imagination. The funereal urn, and the inscription to the dead, present themselves every where as the most interesting incidents in the scenes of ornamented nature. In the landscape of the painter, the columns of the temple, or the spire of the church, rise amid the ceaseless luxuriance of vegetable life, and by their contrast, give the mighty moral to the scene, which we love, even while we dread it ; the powers of music have reached only their highest perfec-

fect of producing such an impression as this in a mind not already imbued with religious sentiment.

* This will prove but a poor substitution for the school of Christ. How miserably has Mr. Alison's new school failed of its effect in every age ! Can he produce instances of "convictions and confidences" thus wrought ?

tion when they have been devoted to the services of religion ; and the description of the genuine poet has seldom concluded without some hymn to the Author of the universe, or some warm appeal to the devotional sensibility of mankind.

"Even the thoughtless and the dissipated yield unconsciously to this beneficent instinct ; and in the pursuit of pleasure, return without knowing it, to the first and the noblest sentiments of their nature.— They leave the society of cities, and all the artificial pleasures, which they feel have occupied, without satiating their imagination. They hasten into those solitary and those uncultivated scenes, where they seem to breathe a purer air, and to experience some more profound delight. They leave behind them all the arts, and all the labours of man, to meet nature in her primeval magnificence and beauty. Amid the slumber of their usual thoughts, they love to feel themselves awakened to those deep and majestic emotions which give a new and a nobler expansion to their hearts, and amid the tumult and astonishment of their imagination,

Præsentio rem conspicere DEUM

Per invias rupes, fera per juga,

Clivosque præruptos, sonantes

*Inter aquas, nemorumque noctem **

"It is on this account that it is of so much consequence in the education of the young, to encourage their instinctive taste for the beauty and sublimity of nature † While it opens to the years of infancy or youth a source of pure, and of permanent enjoyment, it has consequences on the character and happiness of future life, which they are unable to foresee. It is to provide them amid all the agitations and trials of society, with one gentle and unrepining friend, whose voice is ever in alliance with goodness and virtue, and which, when once

* Mr. Alison has clearly formed too lofty conceptions of the state of mind which belongs to the crowd who run annually from the town to the country, and from the country to town, or who fill the room at an oratorio. We apprehend that his imputations would surprise many of them.

† Has not Mr. Alison completely inverted the right order of things ? Ought he not to have urged the formation of religious sentiment in the young, that they might thence acquire a higher taste for beauty and sublimity, rather than to have taught them, as he has done, that the cultivation of taste will lead to religion, a position which we believe to have little or no foundation in fact ?

understood, is able both to sooth misfortune and to reclaim from folly. It is to identify them with the happiness of that nature to which they belong; to give them an interest in every species of being which surrounds them; and amid the hours of curiosity and delight, to awaken those latent feelings of benevolence and of sympathy, from which all the moral or intellectual greatness of man finally arises. It is to lay the foundation of an early and of a manly piety; amid the magnificent system of material signs in which they reside, to give them the mighty key which can interpret them; and to make them look upon the universe which they inhabit, not as the abode only of human cares, or human joys, but as the temple of the living God, in which praise is due, and where service is to be performed." Vol. ii. pp. 441—447.

Mr. Alison has here instructed us, in very soaring language, how the cultivation of taste is calculated to promote the exercise of religious sentiment. We should be glad to borrow a pen from the same wing, while we endeavour to establish a far less dubious, and therefore more important, doctrine, which is, the necessity of religion to the highest enjoyments of taste. Whether we regard the works of nature or of art, it will be found that it is the associations which connect them with religion, that supply them with their highest characters of sublimity and beauty. If, for instance, we cast our eye over some vast expanse of country, how does it rejoice

"To view the slender spire
And massy tower from deep embowering
shades
Oft rising in the vale, or on the side
Of gently sloping hills, or, loftier placed,
Crowning the wooded eminence!"

It at once unsecularizes the soul, and carries it with hasty wing from earth to heaven. If, in like manner, we are viewing some sunny vale, where the lake seems to sleep, where every field is whitened by flocks, and every cottage pours forth its brown sons and daughters of exercise, what fresh beauties kindle in the scene, when we regard all these features of peace as the expression of Divine mercy, of the gracious prodigality

of a heavenly Father? When, again, we lift our eyes to the rocky regions of the north, and see nature as it were in her elemental shape, mountain piled on mountain, rocks which seem like the skeleton of the world waiting to be clothed, interminable wastes, where the Creator appears almost to have forgotten to be gracious; what a new sublimity pervades the scene when we regard this desolation as the indication of Divine wrath, as the solemn relics of a deluge in which Jehovah broke up the fountains of the deep, and let loose his angry waters upon a guilty world? In like manner, when we contemplate the heavens and see the lamps with which they are hung, with what fresh sublimity are they clothed when we refer them to the Infinite Being who suspended them there; when we consider them as the parts of a machine stretching through all space, but following the control of his mighty hand; when we regard each star as the sun of a system, and each system perhaps peopled with immortal souls, who are to feel the terrors of his wrath, or to wear the crown of glory which God hath prepared for them that love him?

Nor does religion minister less to the enjoyments of taste in the works of art. When the *artists* of antiquity meant to give perpetuity to their labours, to chisel the statues which should command the admiration of all times and places, they did not choose the mere heroes of their country, but the gods. It was a Hercules or Apollo which levied the tribute of idolatrous homage through all the regions of heathenism. Ignorant of religion, they borrowed the aid of superstition; and even with its false glare threw a glory round their statues which ensured the admiration of the world. In like manner, when the painters and sculptors of Italy sprung up as it were from the graves in which the artists of antiquity slept, and sat down to project new schemes for the

pacific conquest of the world ; they did not roam for subjects in the regions of heathenism, of romance, or even of modern history, but sought them in the pages of Scripture. Thence, as from a mine, they dug the ore and cast the coin which was to circulate in all ages and countries. Thence, as from a quarry, they hewed their stones and wrought them into the enduring pillars of their own reputation. Consecrated by their close affinity to religion, these works seem to catch a portion of its perpetuity ; and the Virgins of Raphael, the Infants of Correggio, and the Ecce-Homos of Carlo Dolce and Guccio, levy their contributions of applause upon the people of many nations and successive ages. If we turn from painting to music, and it is asked "where is it that the richest repasts have been provided for this modification of taste?" We answer, "where music has been allied to religion." It is Handel who is the musician of all times and countries. It is Handel who is called "immortal," from the immortality of the subjects to which he has tuned his lyre. It is Handel who has almost caught a portion of the inspiration of his themes, and has sung the songs of angels in strains scarcely unworthy of them. It is Handel whom the connoisseurs in this fascinating art, forgetting the exclusive worship of Jehovah inculcated by his own harmonious lessons, have assembled to commemorate, in strains which belong alone to the Author of the language he harmonized.

Let us turn next to poetry, and we shall find how immense its debts are to religion, or to those superstitions which were the shadow of it. How are the *Iliad* and *Odyssey* ennobled by their mythological machinery ; by the scales of fate, the frown of Jove, the interpositions of Minerva ! How does Virgil endeavour to throw around his scenery the fictitious splendour of the popular superstition in the storm of Neptune, and the descent to Tartarus ! And

why does Milton, inferior perhaps in the embodying of his ideas, and in the accomplishment of his vast designs, to these his elder brethren of Greece and Rome, yet take the first place in the procession of bards ? It is because he borrowed a lustre from celestial truth, which superstition did not supply. It is because he copied the heaven and hell which the ardent, though erring, imagination of Homer and Virgil fancied. It is because, spurning at the interest which the developement of human passions and the history of human crimes communicates, he climbed to heaven for the theme of some sublimer song. And finally, whence is it that Cowper, though unpopular in many of his topics, though careless in the structure of his verse, though somewhat overcharged in his satire, though sometimes dark, low, prosaic, is yet the delight of thousands who stand condemned by his verse ? It is not merely his true English spirit, his ardent love of liberty, his bold and idiomatical language, his strong vein of sense, his variety of imagery, his love of nature ; but it is what has been called, by a somewhat reluctant panegyrist, the "magic of his morals." It is because, if we may so say, he writes in the spirit of one whose lips had been touched by a coal from the altar of his God. It is because he never fails to introduce the Creator into the scenes of his own universe. It is because he sets the imagination roaming far beyond the bounds of space and time. It is because he draws so largely upon the fountains of Scripture, and so continually addresses man in the language of God. —But the length to which these observations have extended, warns us to dwell no longer upon this copious topic, than to ask, if religion be thus essential to the highest enjoyments of taste, shall any pretenders to taste be found among the impugnors of religion ? Is not this throwing away the lamp which would light them to their chosen treasures ? Is it not

trampling under foot a number of associations calculated to yield them that harvest of pleasure they most desire? We know, indeed, that the gratifications which religion thus yields to the refined taste are among its very smallest fruits. But still we urge the point, because we wish to shew the irreligious, that they are but clumsy architects of their own little fabric of happiness, that they are not worse Christians than philosophers, and that the enemy of religion is the enemy of taste. We urge it also to shew those of the young who may conceive that religion is calculated to give a sort of torpedo touch to the more refined sensibilities of our nature, to extirpate by a sort of Vandal attack all the gratifications of taste, to disenchant the scenery with which the creative hand of painting and poetry surprises and delights us; that religion is strong even at her supposed weak point; that she is rich even where she is confessedly the poorest; that she is the friend of all innocent pleasure, the ally of genius, the living fountain not less of our daily gratifications than of our eternal joys.

A topic not less important than this remains still to be noticed. It appears (if indeed it could ever be disputable) incontrovertibly from this essay, that the beauty and sublimity of all objects depend much upon the associations with which they are connected. Now this proposition is so extensively true, that even religion may be disfigured by the medium through which, or the society in which, it is seen. It is indeed true that the really philosophical will learn, as in certain optical illusions, to correct the effect of a refraction such as this; and not charge upon the object the defects of the medium. But since all men are not philosophers, and therefore this sort of correctness cannot be expected, how ill do those serve the interests of religion who shew it to the world through a medium which

must distort its proportions or change its complexion; or who present it in society by which it cannot fail to be disgraced! This subject admits of much enlargement. It may, however, be sufficient to hint at some of those disfiguring processes to which we have referred. Some thus degrade it, for instance, who teach its truths in a vulgar, canting, or needlessly technical phraseology. Others do it like dishonour, by associating it with absurd peculiarities, unauthorized demands, or capricious prohibitions; who send it abroad in a large-brimmed hat, cut off the lappels of its coat, or deny it a bow to its neckcloth. But far deeper are the wounds which those inflict upon it who display it to the world shorn of those moral graces, those charms of temper and affections, which are some of its appointed passports to the heart. Are there not some who teach the world to associate frowns with religion; who clothe its neck with the thunders of disputation; who invest it with the porcupine coat of an irritable temper; who throw into its eye the glare of envy, and into its cheek the hue of jealousy; who arm it with the knife of controversy, and satire, and censoriousness? We dare not trust ourselves to complete the sketch. It is a sort of portrait wholesome neither to conceive nor to contemplate. Rather would we call upon the friends of religion to present her to the world in all the native "beauty of holiness." How sublime are the associations with which she is transmitted to us, both in the language of Scripture, and in the person of Christ! Let then the guardians of these "oracles of God," and the followers of this Master, adhere to the language of the one and endeavour to reflect the image of the other. It is a rule of eternal obligation, both as to the language in which we describe and as to the portrait which we exhibit of Christianity, "see that thou make all things according to the pattern shewed to

thee in the mount :'' see that all be cast in the moulds of heaven. Whilst we reproach the enemies of the Gospel with their aspersions upon religion as if offensive to taste, let us beware of supplying any ground for them. If her lessons are to have universal currency, we must teach them in the universal language of intelligence and good taste, and not in the patois of a party. If she is to be raised to the throne of the world, her soldiers must muster, not under the petty flags of faction, but under the mighty banner of the Cross. She must be presented to the world invested with her own infinite and immortal attributes; and we trust that, led by the hand of God, they will see the star, and worship.

We here take our leave of Mr. Alison, and of the topic to which he has directed our attention, with some regret that our limits do not admit of a wider excursion with him. His book would be improved, we think, by one or two additional chapters on the unnoticed parts of his subject to which we have adverted; by a general abbreviation of the chapters already in our hands; by the simplification of some of his sentences; and, above all, by his treating at length, as he is bound, both in the character of a philosopher and a clergyman, upon the topic so inadequately touched by us—the importance of religion to the most exquisite enjoyments of taste. These defects, however, with the exception of the last, are but small spots in a brilliant performance. We should be glad to learn by a volume of sermons from the same hand, that the author thinks as justly upon theology as on belles lettres; that he is an equally formidable enemy to all prejudices and errors; and that (if we may venture upon the allusion), having slain "the lion and the bear" of unsound philosophy, he is as terrible an assailant of the "giant" enemies of religion, infidelity, worldliness, dissipation, and indifference.

Christ. Observ. No. 122.

An Account of the Society for promoting Christian Knowledge. London: Rivington. 1811.

THE title of the present article will probably surprise many of our readers. They will be greatly disappointed, however, if they are led to expect from it a discussion of the comparative excellence of the systems of education of Bell and Lancaster, to which the sermon of Dr. Marsh, prefixed to this account, might be supposed to invite us. They will be no less disappointed, if they look for a critique on the tracts of this Society, for an exposition of its various claims on the public gratitude and support, or for a statement of the circumstances in the management of its affairs which may tend to diminish the weight of those claims. We mean to direct the attention of our readers to the single point of the information which the Society has this year thought proper to give to the public respecting the Syrian Christians of Malayala. We briefly alluded to this subject in the abstract of the Society's Report in our last number, p. 59, intimating an intention to consider it more fully hereafter. Be it therefore known to our readers, that the Society for promoting Christian Knowledge have published, in their last Report, some particulars concerning the Syrian Christians, which have been transmitted to them by their missionaries in India. The Society had put a question to these missionaries, whether it would be practicable to employ the Syrian Christians in their Indian mission in conjunction with them, the German and Danish missionaries. The reply to this inquiry, as stated in the Society's Report, we will now lay before our readers.

"In reply to a query, whether Syrian priests could be employed in the missions, they (Messrs. Kolhoff and Horst) enclose a memorandum, stating their reasons why they decline a union with those priests, as

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they hold doctrines which militate against the Thirty-nine Articles of the Church of England, the Augustine Confession, and the Nicene Creed. This memorandum the Board deem proper to be submitted to public inspection." The memorandum is as follows :

"Already, in 1725 and following years, our predecessors, the missionaries at Tranquebar and Madras, by the advice of their friends in Europe, endeavoured to make acquaintance with the dignitaries and priests of the St. Thomas or Syrian Christians, and to unite them with the Protestant Church ; or, at least, to bring them to agree in doctrine with the Protestants. They hoped that the hatred of the Syrians against the Papists would favour such a union. They employed for this purpose a very learned divine of the Reformed Church at Cochin, the Reverend Valerius Nicolai, and they spoke with several Syrian priests that came to the coast at different times. But they were at last obliged to give up all hopes of such a union. The following abstract of the result of these researches will shew how unfit the Syrian clergy are to be Protestant missionaries.

"The Syrian Christians are split into two sects directly opposed to each other, yet equally receding from the orthodox doctrine of the Christian church ; Nestorians and Eutychians. They pray, moreover, to the Virgin Mary and to the saints (though not precisely to the same as the Church of Rome), and desire their mediation. They believe that good works are meritorious. They hold the doctrine of works of supererogation. Their public prayers and administration of the sacrament are in a tongue not understood by the people. Celibacy has grown customary among their priests, though it is not enjoined. Thus their doctrine militates against the 2d, 5th, 11th, 14th, 24th, and in a manner also against the 32d articles of religion, and against the Nicene Creed.

"They are so ignorant that they could not even be used as sub-assistants to our native Catechists, and of course, as such people use to be, they are obstinate and would demand of us to conform to their persuasion and ritual instead of conforming themselves to that of the Church of England.

"Their proper language is not Syriac, but the Malayalim idiom. They only make shift to read as much Syriac as is necessary for celebrating the mass, and reading their liturgy, which are almost the same with those of the Armenians.

"The cast out of which all the priests are taken are the Cassanares, and the priests claim an equality with the highest cast of that country, the Nairs ; and, on this account, they have hardly any intercourse with people of lower casts,* whereby they incapacitate themselves for the propagation of Christianity.

"We hope that the above reasons will justify our request, that we may be excused from admitting those Christians to a union of faith with ourselves, and to the office of teachers in our orthodox congregations, in violation of our ordination oath."

"The Rev. Mr. Pohlé, in reply to the same query, observes 'that he can only mention, with respect to the Christians of the Syrian church, what his predecessors, the former German missionaries, had reported on that subject in their German Missionary Accounts, which he had got translated into English by Mr. Horst, and a copy whereof he had subjoined ; from which he drew, as a conclusion, the impracticability of uniting in missionary concerns with those Christians ; adding, however, that their *present* situation might probably be better known if some person acquainted with their language were to reside among them for a year or two, for the purpose of gaining sufficient information respecting their present state. The extracts herewith transmitted," the Society adds, "are so interesting and pointed that it has been deemed proper to subjoin them."

These extracts, however, it will be unnecessary to transcribe, as the substance of them has been already given in the memorandum of Messrs. Kolhoff and Horst. We shall, however, have occasion to refer to them.

Mr. Pæzold also gives his decided opinion, that it would be impracticable to employ the clergy of the

* It is a remarkable circumstance, that the immediately preceding report of this society, viz that for 1810, contains a letter of these very gentlemen, Messrs. Kolhoff and Horst, in which they anxiously defend themselves from a similar charge brought against them by the missionaries of the London Missionary Society ; a charge originating probably in misapprehension in both cases.

Syrian church in the Society's missions, "they being sectaries of the Nestorian and Eutychian principles, praying idolatrously to the Virgin Mary and to the Apostle St. Thomas, and laying a great stress upon many very superstitious ceremonies. Before they could be employed in a Protestant mission, they must themselves," he observes, "be converted from the error of their ways, of which little if any hope could be entertained."

The missionaries therefore, it is obvious, have *no knowledge themselves* of the Syrians, who live in a country far remote from them; but they had found some notices of them in looking over the journals of their brethren the Danish missionaries, between the years from 1725 to 1738, as appears from the extracts above mentioned, where no allusion is made to any communication of a later date. These former missionaries also had not themselves visited the Syrian Christians; but they had seen, as appears by the extracts from their journals, some Syrians evidently of the Romish church, who came to Madras on a pilgrimage to St. Thomas's Mount, as is usual with the Roman Catholics in India. That the only Syrians they saw were of the Romish church is fully proved by these very extracts, which ascribe to them the use of "missals" and "mass," the acknowledgement of "the supremacy of the pope," and "subjection to a Portuguese bishop," &c. &c. Such Syrian Christians as have joined the Church of Rome are well known to be in a degenerate and most illiterate state, and they are justly so described by the missionaries. But it does not appear that they ever saw one of those Syrian Christians of Malayala who continue separate from the Church of Rome. They state, indeed, their having seen a Nestorian Syrian priest; but he also must have belonged to that church, for he spoke of "the adoration of the mother of God," and informed them, that he

had been ordained by Mar Gabriel, a Nestorian bishop, who "celebrated mass," and used a "missal," and who, we are afterwards told, when solicited to unite in the true orthodox doctrine, answered "in a papistical strain." The journals of the Danish missionaries further record, that they had some correspondence with Valerius Nicolai, a Dutch minister at Cochin, respecting the Syrian Christians. It appears that, about the year 1729, Mr. Nicolai had written several letters to a Syrian bishop, one Mar Thomas, with a view to reclaim him from an error in doctrine by proofs from holy writ, (the bishop maintaining, as is alleged, a tenet of Eutyches, that Christ had but one nature,) but this bishop had declined giving any answer till he should receive permission from his patriarch in Syria.

From the perusal of these journals the Society's present missionaries had come to the conclusion, that the Syrian Christians of Malayala "are Nestorians, and worship the Virgin Mary," and that, therefore, they cannot be admitted to "an union of faith with themselves."

Such is the account which, in the year 1811, the Society for promoting Christian Knowledge have thought proper to publish respecting the Syrian Christians of Malayala. Its publication, however, could only have been proper on the supposition that no more recent and authentic accounts of this interesting people could be obtained. It is possible, indeed, that the worthy missionaries of the Society, who are chiefly Germans, and have little intercourse with the English in India, were ignorant of the existence of any such accounts. But it seems hardly possible that, to some members at least of the Board for managing the affairs of this society, it should not have been known, that in the year 1805, the Madras Government sent the Rev. Dr. Kerr, senior chaplain at the presidency of Ma-

dras, on a special mission to Malabar and Travancore, (before Dr. Buchanan visited those countries,) in order to investigate the state of the Syrian and other Christians; and that the official Report which this esteemed and much-lamented clergyman made to Lord William Bentinck, was afterwards published under the authority of the Supreme Government of India. If they had paid the slightest attention to this Report, it would probably have prevented their present publication. It would, at least, have prevented their charging the Syrian church of Malayala with the errors of Rome; for it would have clearly pointed out to them the distinctions which exist among the Christians on the Malabar coast, and must have convinced them that the account which they have given to the world, under the sanction of their authority, referred principally, if not wholly, to the Syrian Roman Catholics, and not to the true Syrian Church of Malayala. An extract from the Report of Dr. Kerr will prove this point.

"In the creeds and doctrines," he observes "of the Christians of Malabar, internal evidence exists of their being a primitive church; for *the supremacy of the pope is denied*, and the doctrine of transubstantiation never has been held by them. They also regarded, and still regard, *the worship of images as idolatrous*, and the doctrine of purgatory to be fabulous. Moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation. All which facts may be substantiated on reference to the 'Acts of the Synod, assembled by Don Alexis de Menezes, Archbishop of Goa, at Udiamper, in the year 1599.'

"The Christians on the Malabar coast," he proceeds to state, "are divided into three sects; 1. The St. Thomé, or Jacobite Christians. 2. The Syrian Roman Catholics. 3. The Latin Church."

"1. The St. Thomé Christians still retain their ancient creed and usages, and consider themselves as

the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syro-Chaldaic is the language in which their church service is still performed. *They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject of idolatrous worship.*"

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution. However, it appears, that *the Creed they now hold denies that heresy, and seems to coincide in several points with the Creed of St. Athanasius*, but without its damnatory clauses. The service in their church is performed very nearly after the manner of the Church of England; and when the Metropolitan was told, that it was hoped that one day an union might take place between the two churches, *he seemed pleased at the suggestion.*—The character of these people is marked by a striking superiority over the heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties. They are respected very highly by the Nairs; and the Rajahs of Travancore and Cochin admit them to rank next to the Nairs. Their number, it is generally supposed, may be estimated at seventy or eighty thousand. The direct protection of the British Government has been already extended to them; but as they do not reside within the British territories, I am doubtful how far it may be useful to them. *To unite them to the Church of England* would, in my opinion, be a most noble work; and it is most devoutly to be wished, that those who have been driven into the Roman pale might be recalled to their ancient church; a measure

which it would not be difficult to accomplish, as the country governments would be likely to second any efforts for that purpose. Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. *Their clergy marry in the same manner as Protestants. Their residence is entirely inland.*"

"2. The Syrian Roman Catholics are those who were constrained, after a long struggle, to join the Latin church, and who still continue in her pale, though distinguished from her in this, that they are allowed, by a dispensation from the pope, to perform all services of the Church of Rome in the Syro-Chaldaic language." "The Hindoos have a much greater respect for the Christians of the original church, than for the converts of the Latin communion." "Their priests," we are also told, "act under the direction of the Church of Rome, and leave no means unessayed to draw over their primitive brethren to the Romish communion." These priests are spoken of as being very ignorant. "They read prayers in Malabar, according to the ritual of the church of Rome."

Dr. Kerr closes his Report with some general observations.—"It appears," he observes, "from the foregoing statement, that pure Christianity is far from being a religion for which the highest cast of the Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse."

No candid man can read the above Report, without perceiving that the Syrians spoken of by the Society's missionaries in their journals, are identified with the Roman Catholic part of the Syrian Christians described by Dr. Kerr; and it would be just as fair to judge of the Church of Ireland by the sentiments of those

who had apostatized from her communion and joined the Romish church, as to judge of the Syrian church of Malayala by the opinions or conduct of those who had quitted her pale and conformed to the Roman Catholic ritual. The journal of the missionaries accords entirely with the Report of Dr. Kerr, if we allow that they refer, not to the Syrian church of Malayala, but to the Romish converts from that church; but otherwise these documents are directly at variance.

But Dr. Kerr's Report is not the only recent and authentic information we possess on this subject, and with which the Society might have collated the obsolete and unsatisfactory hear-say statements of their missionaries. An account of the Syrian Christians was published in India in 1807, by the Rev. Dr. Buchanan, after his return from Travancore, part of which was afterwards re-published in England by the late Bishop of London. It also appeared in the *Christian Observer* for 1807, p. 654. The following is an extract from this account, which contains some particulars not mentioned in the *Christian Researches*.

"The number of Syrian churches is greater than has been supposed. There are at this time fifty-five churches in Malayala, acknowledging the Patriarch of Antioch. The last church was erected by the present Bishop in 1793.

"The Syrian Christians are *not Nestorians*. Formerly, indeed, they had bishops of that communion, but the liturgy of the present church is derived from that of the early church of Antioch, called '*Liturgia Jacobi Apostoli*.' They are usually denominated *Jacobitæ*, but they differ in ceremonial from the church of that name in Syria; and, indeed, from any existing church in the world. Their proper designation, and that which is sanctioned by their own use is '*Syrian Christians*,' or '*the Syrian church of Malayala*.' The old Syrians have continued till late-

ly to receive their bishops from Antioch.”*

We have understood from Dr. Buchanan's private communications, since he came to this country, that he had found a few of the Syrian priests who held that tenet of Eutyches, which asserts, that Christ had but one, and that a divine nature ; but even these seemed to explain it away in words, for they spoke of Christ's human nature like Protestants. Their bishop never once mentioned the subject, although he knew that Dr. Buchanan held a contrary opinion ; and, as for the bulk of the people, they seemed to know no more of Eutychian doctrine than the common people in England ; and they are probably as little acquainted with it as our population is with the Arian or Socinian doctrine. In his discussions with the Syrians, Dr. Buchanan appears not to have thought it fit to canvass with them difficult points of doctrine. He wisely made it his chief object to forward the translation of the Bible, knowing that this was the *fountain of light* ; and that if they were once possessed of this, it would be easier to adjust particular doctrines. Under the peculiar circumstances, indeed, in which this people are placed, it is impossible that their minds should not be in a somewhat fluctuating state with respect to doctrinal points. The nation in general are called *St. Thomé Christians*. This is their name in all parts of India, and it imports an antiquity that reaches far beyond the Eutychians or Nestorians, or any other sect ; but in process of time certain Nestorian, and after them certain Eutychian, bishops obtained the supremacy among them ;† and now the Roman Catholics constantly assail

* Account of Syrian Christians, page 3. Calcutta, 1807.

† It surely would be unfair to infer the character of any church ; of our own, for example, from the character and doctrinal sentiments of individual bishops or priests. What say our articles ? What says our Liturgy ? This is the only fair test. Even sup-

posing that all our bishops and all our clergy are now orthodox, have they always been so ?

them whenever an opportunity offers. Much allowance was, therefore, to be made for them ; and Dr. Buchanan, finding them placed in such interesting circumstances, holding fast the few Bibles and fragments of Bibles they possessed, and resisting the antichristian spirit “ which had deceived the nations,” he appears rather to have sought, in what things they might agree, than in what they might differ ; how he might do them good by the communication of scriptural light, than how he might find reasons to justify his exclusion of them from the pale of Christian fellowship.

In following such a conduct, we think Dr. Buchanan acted wisely and well. In giving an account of them in his *Christian Researches*, he has chiefly confined himself to his conversations with their most learned men on important subjects. In regard to the state of the people generally, he has observed “ that he perceived all around symptoms of poverty and political oppression ; that in the churches and in the people there was the air of fallen greatness ; and that they appeared like a people who had known better days ;” to which one of their priests replied, “ We are in a degenerate state, compared with our forefathers ; the learning too of the Bible is very low amongst us.” Dr. Buchanan also notices, that “ they have some ceremonies nearly allied to those of the Greek church ;” and in his conversation with the Bishop, he remarked, “ that there were some rites and practices in the Syrian church which our church might consider objectionable or nugatory.” Had the Society thought proper to examine this living witness, they might have found reason to qualify, if not entirely to withhold, their statements.

But the most competent authority on subjects relating to the Syrian Christians, is Colonel Macaulay,

posing that all our bishops and all our clergy are now orthodox, have they always been so ?

late Political Resident for the British Government, in Travancore; who is now in this country. This officer, we are informed, resided for about eight or ten years in the vicinity of the Syrians, had constant official intercourse with them, saw them very frequently, and often visited and received visits from their metropolitan and chief priests. We also understand this officer to have declared, that the account which states the Syrian Christians in Malayala, who are not in the connection of Rome, to be Nestorians, and that they worship the Virgin Mary, is utterly groundless; for that the metropolitan Mar Dionysius (whom he is said to describe as having been a man of great piety and respectability) had sent to him the Creed of his Church, which disclaims the errors of Arius and Nestorius *by name*.* Dr. Kerr has stated in his Report, that "the direct protection of the British Government had been extended to the Syrians." This was done through this British Resident (Colonel Macaulay), who, if we are not misinformed, constantly exerted his influence with the Rajahs of

Travancore and Cochin, to defend the old Syrian Christians, and also the Syrians of the Romish Church, against the oppression of the Rajah's officers, and particularly of the Dewan of Travancore, the chief who afterwards fomented the war of 1808—9 against the English, which ended in the humiliation of the Travancore power. It was to Colonel Macaulay, also, that the Syrian Bishop entrusted the portions of the New Testament, as he translated them into Malayalim; and the printing of them afterwards at Bombay was conducted under the direction of the same officer. As Colonel Macaulay possesses such indisputable means of communicating to the Society for promoting Christian Knowledge and to the public at large the most authentic accounts of the present state of the Syrian Christians, we trust that he will be induced by the importance of the points which have been mooted, to the interests, not only of the Syrian Church, but of Christianity itself, to come forward with a statement on the subject, which may serve to remove all farther doubts respecting it. If the charge brought against the Syrian church be, as we believe, unfounded, he will thus assist in rescuing from an unmerited stigma, a body of Christians, whose constancy through so many ages in the profession of a comparatively pure faith, while almost every other church yielded to the overwhelming power either of the Latin or Greek superstition, is well fitted to command our highest veneration.

In one important particular, the journals of the missionaries confirm the more recent intelligence; we mean, as to the respectable character of the Syrian clergy in their own nation. It is stated, "that the priests claim an equality with the highest cast of that country, the Nairs." It may be expected, that when such shall be led to turn their attention to biblical literature, they should make some proficiency in it.

* This information appears to be confirmed by a statement in our volume for 1807, p. 655, where there is the following note: "In a written communication to the Resident of Travancore, the Metropolitan states their creed" (viz. that of the Syrian church of Malayala) "to be as follows: 'We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; one in three and three in one; the Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after other in majesty, honour, might, and power, coequal; Unity in Trinity, and Trinity in Unity.' He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcianus, Julianus, Nestorius and the Chalcedonians, and ends with repeating their belief in the doctrine of the Trinity, and that 'in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man; so that in this union of the divine nature, there was one nature and one substance.'"

As to their incompetence to instruct the poor on account of their difference of rank, such an objection would apply equally to the clergy of England. Give them the means of studying the Bible in their vernacular tongue, and let them imbibe its spirit, and we have no doubt that any difficulties arising from difference of rank will speedily vanish. We have already alluded to the defence made by Messrs. Kolhoff and Horst against what they call a charge of Messrs. Cran and Desgranges, that they had "allowed the cast—i. e. the difference between nobility, clergy, gentry, and common people—to subsist." This charge they pronounce to be "highly uncharitable." They admit, at the same time, that they, the missionaries, never did "insist on any person, who wished to embrace Christianity, to renounce his cast. To desire a man to renounce his cast," they proceed to argue, "signifies, for example, to require a man of the high Seyva, or Wellaler cast, who is accustomed from his infancy to live only upon vegetables, to eat meat, to enter into a close connection or to level himself with the lower classes, or to intermarry with one another, e. g. with the Pariars;"—"and we do not feel ourselves warranted to require of the higher ranks such an *unscriptural* surrender of their birth-right, to which no nobleman or gentleman in our own country would ever submit."—Society's Report for 1810, p. 164.

Now if all this be sound reasoning, as it respects the converts made by the Society's missionaries, why should it not be good when applied to the Syrian Christians? We can see no difference in the two cases; nor, indeed, is there any proof in the journals of the missionaries, that the attachment to cast on the part of the Syrian priests, or their separation from the lower classes, was, in the very slightest degree, greater than what they themselves (be it right or wrong) allow and justify in their own congregations.

These journals also, as far as they go, shew that there was no unwillingness on the part of the Syrian Christians, not in connection with the Church of Rome, to listen to proposals for an union with Protestants. The only person mentioned in these journals, who appears not to have been of the Romish communion, is one of the bishops with whom the Rev. Valerius Nicolai corresponded on the subject of the Eutychian heresy,* and whom he invited to unite "in the true orthodox doctrine."

The bishop, Mar Thomas, did not receive this invitation in an ungracious manner; he merely answered, "that he could not reply to the subject until he had received permission from his patriarch in Syria."—Now, if the Syrian bishop was willing to give the subject a consideration at the suggestion of an individual, the Dutch minister at Cochin, what might not be expected if our Church were to use her influence to conciliate, and instruct, and reform that nation? If it be true that they are in the low state which has been alleged, the proper inference from this is, that we should use the opportunity, if such be offered, of *instructing* them. It does not seem possible to be entirely indifferent to a people in their circumstances, who notwithstanding their having had, from time to time, spiritual heads who held erroneous opinions; and notwithstanding the cruel persecutions they have had to sustain from their Romish brethren in former ages, and their no less prejudicial arts of seduction in the present; to say nothing of the sufferings they have experienced from the native powers to whom

* This bishop seems not to have been aware that he was an Eutychian, until he was informed of it by Mr. Nicolai. The words of the journals are, "The Rev. Valerius Nicolai wrote, on the 11th July, 1729, both to Mar Gabriel and to Mar Thomas, and pointed out to them that Mar Gabriel is a Nestorian, and Mar Thomas an Eutychian, and offered his mediation, for to unite them both in the true orthodox doctrine."

they are in subjection, have maintained, to this day, a primitive character. Nor would it be a grateful reflection to the church of England to learn hereafter, that, in consequence of her *passing them by* (as being called Eutychians) they had at last, after 1600 years or more of independence, and of resistance, for the truth's sake, even unto blood, yielded to the solicitation and local power of the Church of Rome.

As to the idea of employing the Syrian priests in the missions of the Society on the east coast of India, it is not for a moment to be entertained: and we cannot help expressing our surprise, that such a plan should have been thought of by the Society. For even supposing that they were qualified, which we believe they are not, the language is *quite different*. Indeed, it is evident, from all that is said above, that the missionaries at Tranquebar and Tanjore know no more of the Syrian Christians of Malayala, of their language, religion, manners, or customs, than the Society's missionaries in Scilly know of the Syrian Christians in the island of Cyprus. But, surely, their unfitness for becoming missionaries at present, is no reason for not endeavouring to enlighten and improve them.

In regard to a union with the Syrian Christians in India, even supposing it to be at present impracticable, either on account of the political circumstances of the country—they being the subjects of another state—or on account of certain differences of religious opinion or practice; yet surely there is nothing, even now, to prevent a friendly intercourse with them; or, as the late Bishop of London expressed it, “such a connection as might appear to both churches practicable and expedient:” such a connection as should tend to their improvement in scriptural knowledge, as well as to their civil happiness. Such a connection as this, we will venture to add, in the words of the Syrian bishop, would

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be “a happy event, and favourable to the advancement of religion.”

It ought not to be alleged, that we cannot have any intercourse with the Syrian Christians merely because they are *denominated* Eutychians. We believe it to be a fact, and if so it will be allowed to be most important, that both the Syrians in Malayala and the Christians in Ceylon (Romish and Protestant) are, at this time, in a state to become what we may choose to make them. Surely, under those circumstances, it will not be said that we are in no way to connect ourselves either with the Dutch church of Ceylon, or with the Eutychians of Travancore. These are not times when we ought to scan too accurately the nominal creed of our neighbour, particularly in heathen lands. We “that have knowledge,” must bear the infirmities of “the weaker brethren.” The great dispute in these lands is not between shades of Christian doctrine, but between light and darkness, between the true God and an Idol. It will be time enough, at least, to enter on particular points of doctrine, *after we have given* them the Bible, and can refer to a common testimony. We ought to remember, that our church has even cherished the hope of a union with the Roman Catholics themselves. It is well known, that Archbishop Wake, while president of the Society for promoting Christian Knowledge, was engaged in a correspondence with doctors of the Sorbonne, the object of which was a union with the Gallican church; and the present Bishop of Durham, in his last Charge, observes, “that there appears to him to be, in the present circumstances of Europe, better ground of hope for a successful issue to a dispassionate investigation of the differences which separate the two churches of England and Rome, than at any former period.” *Charges*, p. 441. And the learned prelate adds, that if, “by persevering in a spirit of truth and charity, we could bring the Roman

catholics to see certain important subjects in the same light that the catholics of the church of England do, a very auspicious opening would be made for that long desired measure of CATHOLIC UNION, which formerly engaged the talents and anxious wishes of some of the best and ablest members of both communions." *Charges*, p. 443.

A union, therefore, with the Syrian Christians, at a future time, ought not to be accounted a visionary object. At present, however, they only want our countenance and the means of instruction. They are descended from the first Christians at Antioch (at least with more certainty than we can trace the descent of almost any other people); they maintain a primitive character, and can boast of an antiquity to which we cannot pretend; and although, in respect of refinement and learning, they may not be deemed worthy to sit at meat with us, yet we may give to them, and it appears that they would thankfully receive, "the crumbs that fall from our table."

Before we conclude this article, we wish it to be distinctly understood, that we have no intention to censure the Society's missionaries. They, we doubt not, gave the best answer they could to the query that had been put to them. We think, however, that the query itself was ill-timed. The Society might have known that the members of a church, however apostolical that church may be in its constitution and in its creed, which is deprived of free access to the word of God, the grand fountain of light and knowledge, cannot be in a capacity to become the heralds of the everlasting Gospel to other nations. The inquiry ought rather to have been, What can we, as a society embodying within its pale the constituted authorities of the English episcopate—what can we do to raise this ancient, but fallen and oppressed, church to a participation of the privileges with which the Divine mercy has favoured us? Can any thing be

done to enlighten her darkness; to rectify the errors produced in the long lapse of ages, by her isolated state, and by her destitution of the means of religious knowledge? Can any thing be done to protect her against the oppression of the native governments, and against the insidious arts of the Romish church, aided by the terrors of an inquisition? Such are the inquiries which the occasion called for; and these inquiries, we trust, will yet be effectually prosecuted, not only as a duty incumbent on the Society under any circumstances, but as doubly requisite in order to repair the injurious effect of the present publication. Of course, no injury could have been intended by the Society; that is altogether impossible: but an injury has nevertheless been done, by the mistatements which have thus been forced into circulation under an authority so generally venerated as that of the Society for promoting Christian Knowledge. Had the purpose, however, of these mistaken representations been to excite the commiseration and the exertions of the members of the Society in favour of this suffering and destitute body of Christians, though we should still have regretted their incorrectness, we should have applauded the motive which gave them publicity. But we cannot discover that such is its intention; on the contrary, if any inference may be drawn from the general colour of the Report, it would be, that the Society designed to justify itself for making no efforts to enlighten the Syrian Christians. This inference, however, will prove to be unfounded, and we shall rejoice to witness the proof of its injustice, in the early adoption of some measures on the part of the Society with a view to ascertain the practicability of its beneficial interference in behalf of this people. If, on the other hand, no such measures should be adopted, we must then call loudly on all the members of the Church of England, who feel for her true

honour, as a dispenser of the blessings of salvation, and as “a light of the world,” (whether they are members of the Society for promoting Christian Knowledge or not) to consider how they can best discharge

the obligation which is imposed upon them, to employ their utmost exertions to raise from its present state of darkness and depression this most interesting community of Christians.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—By subscription, Memoirs of the late Philip Melvill, Esq. Lieut. Governor of Pendennis Castle, prepared by a Friend: the profits to be applied to the benefit of his widow and family. The price to subscribers will be 10s. 6d.

In the press:—A History of the University of Cambridge, in two volumes, including the Lives of the Founders, with Engravings, by Mr. George Dyer;—Shipwrecks and Disasters at Sea, in three volumes 8vo.;—A View of the Political State of Scotland at Michaelmas 1811, comprehending the Roll of Freeholders, &c. &c.;—Outlines of a Course of Natural Philosophy, by Professor Playfair;—Lectures on Portions of the Old Testament, intended to illustrate Jewish History and Scripture Characters, by Dr. Hill, Principal of the University of St Andrew's;—A Treatise on Algebra, by Mr. Bonycastle, in two volumes 8vo.;—A System of Algebra and Fluxions, by Mr. Joyce, for the use of schools;—Sermons and Letters to a Young Clergyman, by the late Rev. Mr. Gunn, with a Sketch of his Life, by the Rev. I. Saunders, A. M.;

—Mr. Bullock's Catalogue (considerably enlarged) of the London Museum of Natural History, removing to the new building in Piccadilly;—and The fifth edition of Cotterill's Psalms and Hymns adapted to the Festivals of the Church of England, with additions.

The following are the subjects for Sir William Brown's gold medals for the present year at Cambridge:—For the Greek ode,

——Crinemque timendi
Sideris et terris mutantem regna *Cometen.*
LUCAN.

For the Latin ode,

Honestæ paupertatis laus;

For the Epigrams,

Miraturque nihil nisi quod Libitini sacrauit.
HORACE.

Several genuine MSS. (many of which are in the hand writing of Oliver Cromwell) have been discovered in a chest containing records of the town of Haverford-west.

The following is a comparative statement of the population of Great Britain, in the years 1801 and 1811; shewing the difference between the two returns.

	1801.			1811.		
	Males.	Females.	Total	Males.	Females.	Total.
England	3,987,935	4,343,499	8,331,434	4,555,257	4,944,143	9,499,400
Wales	257,178	284,368	541,546	289,414	317,966	607,380
Scotland	734,581	864,487	1,599,068	825,377	979,487	1,804,864
Army, Navy, &c.	470,598		470,598	640,500		640,500
Totals	5,450,292	5,492,354	10,942,646	6,310,548	6,241,596	12,552,144
Difference in the Returns.—England, 1,167,966—Wales, 65,834—Scotland, 208,180—Army, Navy, &c. 169,902.—Total, 1,611,882.						

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Russell's Letters, Essays, and Poems, on Religious Subjects. Second Edition. 12mo. 5s.

A Second Volume of Sermons. By David Brichan, D. D. 8vo. 9s. boards.

An Address, delivered at Worship Street, Nov. 3. 1811. By the Rev. J. Evans, A. M. 1s.

A Sermon, preached before the University of Cambridge, Jan. 27, 1811. By J. Plumtre, M. A. 1s.

Charge delivered to the Clergy of the Diocese of Rochester, June 1811. 2s.

A Sermon preached in the Parish Church of All Saints, Derby, Oct. 7, 1811. By Mr. Gisborne. 2s.

Conferences between the Danish Missionaries resident at Tranquebar, and the Heathen Natives of Hindoostan, now first rendered into English, 12mo. 5s.*

Scripture Directory, or an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament. By T. Jones. 2s. 6d.

A Sermon on the Necessity of educating the Poor, before the University of Oxford, at St. Mary's, Dec. 1. 1811. By the Rev. G. Faussett. 1s.

A Defence of Infant Baptism, and of Sprinkling, as a proper Form of Baptising. 1s.

A Sermon on the Duties of the Clergy. 1s.

The Life of John Knox, containing Illustrations of the History of the Reformation in Scotland, with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great part of the Sixteenth Century. By the Rev. Thomas M'Crie. 8vo. 12s.

MISCELLANEOUS.

Serio-political Observations, or Thoughts on the Circulation of the Holy Scriptures, and on the British and Foreign Bible Society. By the Rev. L. J. Hobson, Master of the Grammar School, Doncaster. 1s. 6d.

Memoirs of Joan D'Arc, or Du Leys, called the Maid of Orleans. By G. Ann Graves. 8vo. 7s.

The Life of the Rev. J. Hough, D. D. By J. Wilmot, Esq. F. R. S. 4to. 17. 11s. 6d.; fine paper, 27. 2s.

A Narrative of the Persecution of Hippolyto Joseph da Costa, imprisoned and tried by the Inquisition for the pretended Crime of Freemasonry. 2 vols. 8vo. 20s.

* This work proceeds from some disciple of Voltaire's school, and is as paltry in its execution as it is mischievous in its intention. CAVETO.

Caii Julii Caesaris Opera omnia; ad optimorum exemplarium fidem Recensita, notulis sermone Anglicano exaratis illustrata, et indice Nominum propriorum uberrimo instructa. In usum Scholæ Glasguensis. Studio Joannis Dymock. 12mo. 6s. bound.

An Essay on the good effects which may be derived from the British West Indies. By S. Gaisford, Esq. 8vo. 7s.

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Political Essay on the Kingdom of New-Spain. By A. De Humboldt. Translated from the French by J. Black. Vol. III. and IV. 8vo. 31s. 6d.

A Concise History of the Moors in Spain, from their Invasion of that Kingdom to their final expulsion. By T. Bourke, Esq. 4to. 21s.

Mechanical Exercises, or the Elements and Practice of Carpentry, Joinery, &c. By P. Nicholson. 8vo. 18s.

Designs of Modern Costume, &c. engraved in outline by Henry Moses, the Artist who so ably executed the Costume of the Ancients. By Mr. Hop.

An Examination of the Mineralised Remains of the Vegetables and Animals of the Antediluvian World, generally termed Extraneous Fossils. By J. Parkinson. Vol. III. 4to. 37. 13s. 6d.

Evening Amusements, or the Beauty of the Heavens displayed; for the year 1812. By W. Frend, Esq. M. A. 5s.

A Companion to the Telescope, 8vo. 6s.

A Dictionary of the Malayan Language: in two parts, Malayan and English, and English and Malayan. By W. Marsden. 4to. 27. 2s.

The Situation of Great Britain in 1811, by M. M. de Montgaillard, published by authority of the French Government, and translated from the French by F. W. Blagdon 9s.

History of Aberdeen. By W. Thomas. 2 vols. 12mo. 10s. fine paper, 12s.

RELIGIOUS INTELLIGENCE.

HERTFORDSHIRE AUXILIARY BIBLE SOCIETY.

A VERY numerous and highly respectable meeting, convened by public advertisement, was held at the Shire-hall in Hertford, on Friday the 24th of January, 1812, for the purpose of establishing an Auxiliary Bible Society to co-operate with the British and Foreign Bible Society.

William Plumer, Esq. was unanimously called to the chair, but declined it on account of his health; when, in compliance with the same unanimous request of the meeting, expressed on the motion of Mr. Plumer, seconded by Sir John Saunders Sebright, Bart. William Baker, Esq. accepted it.

The Chairman, in a very concise and able

manner, explained the occasion of the meeting, and stated, that, according to his view of the question, the only difficulty that existed on the subject must rest with those who were disposed to object to the formation of so truly excellent and important an institution. "The object," he observed, "is simple, totally unconnected with every question of politics, on which parties might be formed; and the means proposed to attain it, such as, in my opinion, every Christian might safely and conscientiously agree to unite in supporting. It has my cordial approbation."

Mr. Plumer then rose, and addressed the meeting in a short, but very impressive speech. He stated that this was probably the last time he should ever meet his friends and neighbours on any public occasion. He was glad that he had an opportunity of bearing his testimony in so good a cause. It would be a consolation to him, as he approached his last hour. Difference of judgment must exist on many points, "but if we cannot reconcile all opinions," said Mr. P. (quoting Mr. Vansittart's letter to Dr. Marsh) "let us endeavour to unite all hearts." Mr. Plumer concluded by moving a series of resolutions, which were seconded by Sir John Sebright.

The Secretaries of the parent society then proceeded to explain the nature, objects, and progress of the institution.

Mr. Steinkopff forcibly stated the want of Bibles in various parts of the continent, and the great anxiety to obtain them. Among other interesting facts, which he mentioned, was the following. An offer was made by a person from Stockholm to the governor of Russian Finland, of some pecuniary assistance towards supplying the poor Finlanders with Bibles. The governor inquired from what generous hands the proposal came. When he learnt that they were indebted for it to England, he could not refrain from tears; but added, that without consulting the Emperor nothing could be done. The Emperor was consulted, and has contributed, from his private purse, five thousand roubles to the Bible Society now forming in Finland.

Mr. Hughes entered upon a vindication of the nature and constitution of the parent society and its auxiliary associations. His speech was almost entirely argumentative, and, to the conviction of all who heard him, he established the expediency of such a union for such a purpose.

The resolutions were then read from the chair, and unanimously adopted.

On the motion of Adolphus Meetkerke, Esq., seconded by Culling Smith, Esq. it

was resolved, that Lord Viscount Grimston be requested to accept the office of President of the Society. His Lordship has acceded to the wish of the meeting.

The following is the list of the Vice-Presidents.

The Right Hon. Lord John Townshend, M. P.*

Hon. Thomas Brand, M. P.

Hon. William Lamb, M. P.

Hon. Edward Spencer Cowper, M. P.

Sir John Saunders Sebright, Bart. M. P.

Cavendish Bradshaw, Esq. M. P.

Nicholson Calvert, Esq. M. P.

Oliver Cromwell, Esq.

Daniel Giles, Esq. M. P.

Thomas Greg, Esq.

James Gordon, Esq. M. P.

Joseph Halsey, Esq. M. P.

Adolphus Meetkerke, Esq.

William Plumer, Esq.

Sir Culling Smith, Bart.

Abel Smith, Esq. M. P.

Culling Smith, Esq.

Samuel Smith, Esq. M. P.

The Rev. Mr. Lidden entered at some length, and with considerable force, into the character and probable effects of the Bible Society. He considered it not merely as a powerful instrument of God, but as likely to become a permanent blessing.

The Hon. Mr. Brand, in proposing the Secretaries of the Auxiliary Society, delivered a very manly and strong appeal upon the beneficial tendency of the institution. He adverted in terms of high and just encomium to Mr. Dealtry's "Vindication of the Bible Society," and gave it his warmest recommendation, as a most candid and unanswerable defence of the object and proceedings of the institution.

The motion for the appointment of the Rev. William Dealtry and the Rev. C. Maslen, as secretaries, having been seconded by Nicholson Calvert, Esq. and adopted by the meeting, Mr. Dealtry rose to return thanks.

We are happy that it is in our power to insert the substance of this excellent speech, which has been printed at the particular request of the Committee of the Hertford Auxiliary Bible Society. It was as follows:

"In rising to return my thanks for the distinction which you have been pleased to confer upon me, I feel myself called upon

* An extract was read from a letter of Lord John Townshend, at Bath, expressive of his cordial support, and regretting his unavoidable absence on account of his health.

to express my warmest wishes for the prosperity of the great cause which has brought us together. So far as my humble exertions can promote its glorious object, they will not be wanting; and I think it an honour and a privilege to be thus employed. If facts of the most interesting nature can operate upon our minds, what facts can be more impressive than those which we have this day heard? If our reason is to be swayed by arguments, I have never heard arguments more cogent and conclusive. To me, indeed, the whole range of argument, for the dispersion of the Scriptures, whatever else we distribute, appears to lie within a very narrow compass. If these records are indeed the revelation of God, and expressly intended to make us wise unto salvation, where is the Christian that shall dare to arrest their progress? The pretence, that the free circulation of the Bible can do harm, what does it amount to? That, in the most important of all concerns, Infinite Wisdom has devised means ill adapted to their end! That man is wiser than his Maker! That God is not to be trusted with the declaration of his own will in this world, which his hands have made!

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that brighter day: even now, by the favour of Providence upon the labours of Englishmen, and especially by means of the Bible Society, the glad tidings of the Gospel are heard in the most distant regions. Translations of the Scriptures are proceeding to an extent beyond all example; and if the society continue to act according to the promise of its present exertions, the Gospel will soon have been preached not in this land only, or where its institutions and language are known, but 'unto all that dwell on the earth, to every nation, and kindred, and tongue, and people.' Wherever the footsteps of civilization can be traced, there will men read, in their own tongue, the wonderful works of God. In the contemplation of these things, I am struck with a degree of admiration and astonishment which I cannot express. I would venture to borrow the words of that sacred book, which it is the object of this meeting to dispense to all men, and inquire, 'Who hath heard such a thing? Who hath seen such things?' 'Ask now of the days that are past, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?' Except the day of Pentecost, I know of nothing to compare with it. The temple of Truth has been founded and built up in Britain: but the light is streaming through every outlet to all the regions of the world. It has penetrated the hut of the shivering native of Labradore: it has cheered the dwelling of the poor Hindoo. The glory of the Lord is visiting his Church; from every quarter the gentiles are coming to her light, and kings to the brightness of her rising. The consoling declarations of the prophets appear, even in these days of conflict, to be fast approaching their completion; the brightest visions of our poets seem on the point of being realised, when,

'The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying
joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.'

"As sure as the voice of prophecy has foretold them, these glorious times will arrive; and we in our generation are called to the distinguished honour of acting as instruments in the Divine Hand to hasten their approach. We are invited to the

privilege of humbly combining our efforts 'as workers together with God.' The ardour and unanimity, which we have this day witnessed, afford a convincing proof, that we shall enter with zeal upon this work of faith and labour of love. Let us then work, while it is day; the night cometh, when no man can work: the opportunity is now in our hands: we soon shall go hence and be no more seen."

In the course of his speech, Mr. Dealtry took occasion to read part of an interesting and appropriate letter from the Principal of the East India College, which was received with much attention and applause.

Sir John Sebright observed, that he perfectly concurred in the sentiments expressed by the last speaker, and was a warm friend and well-wisher to the Church of England. It was in this view that he felt himself particularly called upon to support the society.

A motion for thanks to the secretaries of the parent society, for their valuable assistance on this occasion, having been made by the Rev. J. H. Mitchell, seconded by Mr. Fordham, and adopted by the meeting, Mr. Owen entered into a lively description of the extensive field of labour which lies before those persons who wish to supplant the Bible Society and its numerous dependencies. After leading them through all parts of Great Britain and Ireland, he then proposed, that they should visit the continent of Europe, and pass over into America and Asia. When they should have accomplished their purpose to the extent already pointed out, he thought that he could tell them of additional employment. His conclusion was marked by some striking observations on the retrospect of the proceedings of this day. It would prove a source of consolatory and animating reflection to many distinguished gentlemen around him, particularly to those who were terminating a long career of public usefulness by their generous co-operation in support of the cause of religion throughout the world.

Mr. Plumer, seconded by Sir John Sebright, then moved the cordial thanks of the meeting to William Baker, Esq. for his able conduct and important exertions in the business of this day.

Mr. Baker, in an address of great feeling, expressed the delight which he experienced in seeing, on the close of a long political life, one meeting of unanimity. It had been his lot to witness many of dissension; he had been opposed to gentlemen near him on questions of great interest to public men, when both sides considered themselves as

engaged in the right cause. It rejoiced his heart to find, at last, that there was one subject on which they could all agree, and especially that this subject was the dispersion of the Scriptures. "They are," he observed, "the only solace of affliction in this life, and afford the only ground of hope for the life to come."

An eye-witness of what passed at this meeting assures us, that "the harmony, so uniformly manifested on the formation of auxiliary societies in every part of the kingdom, was eminently displayed on this occasion." "A more gratifying scene," he adds, "has seldom been witnessed. The effect produced upon the minds of those who were present, will not be the transient impression of a day. They will, many days hence, acknowledge the excellence of a cause that can unite in perfect cordiality gentlemen of distinction who have long been opposed upon political questions, and elicit the best feelings from men of every class. Their principles of Christian charity will be enlarged and confirmed. From the good which has already been done by means of the Bible Society, they will see what the united exertions of Christians can effect in the most benevolent of all projects, and will perceive, that we are not merely called by a sense of duty, but invited by our best interests to co-operate in its service, and to share its blessings.

SUTTON COLDFIELD AUXILIARY BIBLE SOCIETY.

On the 23d of Dec. 1811, a society was formed at Sutton Coldfield, for that town and neighbourhood, in aid of the British and Foreign Bible Society. Henry Grimes, Esq. the warden, was appointed treasurer, and the Rev. Joseph Mendham secretary. The committee consists of the rector, the Rev. J. Riland; Sir E. C. Harlopp, Bart.; Francis Hackett, Esq.; Thos. Terry, Esq.; and W. Webb, Esq.

In the address of the society, it is well observed, "Religion is communicative. One of its two great branches is love to man; and he who understands the value of divine blessings by his own enjoyment of them, will be desirous of imparting the benefit to others. This is the best benevolence: it is benevolence eminently Christian: we add, it is a benevolence, which will return seven-fold into our own bosom. For, certainly, it will prove no unprofitable bargain, if, in return for our liberality, we become instrumental in conferring upon a fellow-creature the best of blessings, obtain a share in the fervent prayers and benedictions of the righteous and find our own Christ. *Observ. No. 122.*

piety rekindled and increased by contemplating the zeal of others."

BRISTOL AUXILIARY BIBLE SOCIETY.

The annual meeting of this institution was held at the Guildhall on the 13th inst. the Rev. Dr. Randolph, prebendary of Bristol, in the chair. The report of the committee having been read, and received with great approbation, several gentlemen addressed the meeting; among whom were, Mr. S. Cave, Mr. J. Smith, the Rev. Mr. Thorpe, Mr. E. Protheroe, Mr. Lowell, the Rev. Mr. Rowe, and the Rev. Mr. O'Donnoghue. Mr. Smith observed, "that England had been called the land of Bibles; yet the scarcity of them, before the establishment of this institution, was truly surprising. Even in our city and neighbourhood it had been a subject of equal regret and astonishment." To prove the truth of this statement, Mr. Smith read a letter from Keynsham, where, although a small place, and lying between two such cities as Bath and Bristol, yet, on inquiry, 150 grown persons were found without Bibles in their possession. "Even in the Bristol Infirmary, out of 205, only fourteen possessed this sacred treasure."—Mr. Thorpe, among other things, observed, "In the year 1804, if any man had ventured to predict that an institution would soon be formed, under the patronage of the mitre and the coronet, with the sanction of genius and literature, comprehending the religious of all denominations, whose jarring principles had so long repelled them from each other, but who should all at once feel themselves drawn, as by some powerful but invisible magnet, into a friendly association, where, actuated by one spirit, they would combine to promote one and the same object: if he had gone farther, and ventured to predict that, within a few years after the establishment of this society, the Scriptures would be printing in about fifty different languages, into many of which they had now, for the first time, been translated, and that near 200,000 copies of the Old, and near 300,000 copies of the New Testament, would be dispersed in the course of six years, would he not have been deemed a visionary?"

The amount raised by this society, during the preceding year, was about 1750*l.* Upwards of 1700*l.* of that amount was remitted to the British and Foreign Bible Society.

THE BIBLE SOCIETY AND DR. MARSH.

We should have been glad, had our limits admitted of it, to have noticed the

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formation of many other Auxiliary Bible Societies; but this we must reserve for another opportunity. We were also anxious to have given some account of a pamphlet which has recently appeared, against the Bible Society, from the pen of Dr. Marsh; because we think the air of confidence with which it is written may produce some effect on persons ignorant of the real merits of the subject. We have only delayed, however; we have not abandoned our purpose; and we here pledge ourselves to prove, that the learned author's single ground of objection to this society—the forlorn hope of his party—is as destitute of weight, and as little entitled to consideration, as any one of the “eighteen” refuted objections of Dr. Wordsworth, Mr. Spry, and Mr. Sykes; most, if not all, of which, indeed, Dr. Marsh himself seems to consider as too weak to be defended. His own single objection, though produced with much “pomp and circumstance,” appears to us to have already received its answer in Mr. Dealtry's speech, inserted two pages back.

CAPE OF GOOD HOPE.

The missionary Read, writing from Cape Town, in the month of June last, states, that he and Dr. Vander Kemp had been sent for from Bethelsdorp by the Government, in order to assist in investigating the complaints which had been made of cruelties exercised towards the Hottentots by the Dutch boors. From his account, a considerable degree of concern about religion had been excited at Cape Town; which was greatly increased by a severe earthquake, which occurred on the 4th of June. “I found,” he says, “on my arrival at the Cape, my hands full. I have preached four times a week to the soldiers and others.

Amongst the soldiers, the work of the Lord seems greatly flourishing. Among the Dutch is a greater revival than we ever saw. One speaks to the Christians on the Saturday evening, and another instructs the slaves on the Sunday evening. Mrs. Smith and Mrs. Hyser are indefatigable in their labours, instructing the slaves, &c. We have morning and evening lectures in our own hired house, which, in the evenings especially, is not only crowded, but numbers, who cannot come in, hear from the open windows. I have commenced a Sunday school for the poor slaves, which is likely to be of important service. There are numbers of young friends who will carry it on, and much good, we hope, will be done.” A revival of religion, similar to that at the Cape, is said to have taken place in other parts of the settlement.

UNITED STATES.

The General Assembly of the Presbyterian Church, in the United States, have proposed the establishment of a Theological School for the education of ministers. In the prospectus it is affirmed, that the progress of population is four times greater than the increase of ministers; that ministers and missionaries are loudly called for, and that there are 400 vacant congregations within the bounds of their jurisdiction.

The Philadelphia Bible Society have distributed during the last year 8185 Bibles and Testaments. It is a rule of the society not to give a copy where one was previously possessed.

Dr. Buchanan's Christian Researches in India have been re-published in America, and are said to be producing much effect in that country. The Christian Observer is also regularly re-published at Boston.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

CIUDAD Rodrigo was carried by assault on the 19th of January, being the tenth day after it had been invested by Lord Wellington. This is unquestionably one of the most brilliant exploits of the war. The Prince Regent has expressed his sense of it by conferring an Earldom on the gallant general, and Parliament by a vote of thanks and an additional pension of 2000*l.* a year. Nothing could exceed the gallantry of our troops during every part of the siege, and

particularly during the storm. The governor, 78 officers, and 1700 men, were made prisoners. We got possession also of 158 pieces of ordnance. The French general Marmont appears to have been astonished at the rapidity with which this place has been reduced. He professes to have attempted the junction of troops from different quarters, in order to march to its relief; but the vigour of the besiegers disappointed all his calculations. “There is in this event,” he says, “something so incomprehensible that I will not permit myself to make any ob-

servation upon it." Our loss during the siege, we are sorry to say, amounted, including the Portuguese, to 150 killed, and 600 wounded. Two general officers, Major-generals Mackinnon and Crawford, were among the former. It was expected that the siege of Badajoz would be immediately undertaken. Ciudad Rodrigo has been given up to the Spaniards.

The same post which brought the official account of the capture of Ciudad Rodrigo brought that also of the fall of Valencia. This event took place on the 6th of January, and it appears at least as incomprehensible as the fall of Ciudad Rodrigo. Blake with 17,000 men, well supplied with ammunition, was within its walls. Where was the spirit of Palafox and the heroes of Saragoza, or that more recently displayed by Colonel Skerret and his thousand British troops at Tarifa, against ten times his force? The besieged were in this instance about half as numerous as the besiegers.

The guerillas continue to make vigorous head against their oppressors.

A complete change has taken place in the executive government of Spain. The members of the old regency have been displaced, and a new regency has been appointed, at the head of which is the Duke del Infantado, now ambassador from Spain to the British Court. Great hopes are entertained from the increased vigour which is to be expected from the new administration. We anxiously wish they may be realized. We should rejoice to see the new reign commence by the extinction of the abominable Inquisition, and we should augur from such a commencement the happiest issues.

A truce has been agreed to by the rival parties in the Rio Plata, under the mediation of the Portuguese Government, the basis of which is the mutual acknowledgment of Ferdinand VII. and a disposition to receive the proposals of the Commissioners who have been appointed by Great Britain and Spain to settle the affairs of the South-American provinces.

SWEDEN.

A strong hope is entertained of peace between Sweden and Great Britain. Such a measure would clearly imply that Bernadotte was desirous of shaking from his shoulders the yoke of France; and the recent forcible seizure of Swedish Pomerania by a body of French troops gives ground to suppose that a disposition of this kind has been manifested by Sweden. If peace should actually take place between that country, and Great Britain, such an event could not fail greatly to embarrass Bonaparte.

SICILY.

A complete revolution appears to have taken place in this island. On the 16th January, the King issued a Royal Act, appointing the Hereditary Prince, Vicar-General of the kingdom, with the whole of the royal authority. And on the 19th, the Prince appointed Lord W. Bentinck Captain-General of the Sicilian forces. The British army had been ordered to Palermo, and was expected in a few days. The Sicilian nobles who were banished in July last were recalled, and an entire change has taken place in the ministry; the Prince Cassano having for the present the chief direction.

UNITED STATES.

In what will be found in a subsequent page, on the licensing system, we think that a decisive answer is given to the complaints of America on the subject of our Orders in Council. The Orders in Council are neither more nor less than a justifiable, and, as we conceive, necessary measure of defence against Bonaparte's open and avowed war on our commerce, which is the seminal principle of our power. Nor is it our own interests, or our own existence only, that we are defending, but those of America also. America, however, is not disposed to take this view of the subject; and she appears bent on going to war with us, because, in aiming some hard blows at our enemy, she, who has been told to keep out of their reach yet chooses to put herself in the way of them, receives a few scratches. That her trade must be lessened by our blockade (for, in fact, our Orders in Council are a blockade under another name) of the ports of Holland, France, and the north of Italy, is unquestionable; but still it is obvious, that it is only when she chooses to attempt to render nugatory this defensive measure of ours, by entering the prohibited ports of our enemy, that she can sustain any actual loss. If, then, our right of self-defence be unquestionable; if our right to retaliate on France her decrees against our commerce be equally unquestionable, surely the neutrals who oppose themselves to those rights ought not to complain of the belligerent if they should suffer from their intrusion. We still hope that circumstances may arise to abate the violent feelings towards this country which pervade the American councils. This hope, however, becomes every day somewhat weaker; the whole of their proceedings bear a warlike aspect; and neither in the government nor in the legislature does there appear any

disposition to listen to proposals, which do not involve the abandonment of our essential rights. In this state of things, we can only look to Him who has the hearts of all men, as well as the course of events, in his hands, that he would so "order their unruly wills and affections," that the peace of the two countries may not be broken, nor the blood of their sons sacrificed in a contest, which must injure both, and can benefit neither.

A statement of the exports of the United States, for the year 1811, has been laid before Congress. This is an important document, especially at the present moment, and we will proceed to analyse it. The exports of domestic growth or manufacture are estimated at 45,294,043 dollars; and those of foreign growth at 16,022,790; the total being 61,316,833 dollars, or about 15 millions sterling. The amount of their manufactures exported, including, as we presume, pot-ashes, perhaps tar, pitch, maple-sugar, &c. is 2,376,000 dollars. The rest consists of fish, lumber, and the produce of agriculture, as flour, tobacco, cotton, rice, &c. The proportion of these exports, sent to different parts of the world, is as follows—first,

Of Domestic Growth or Manufacture.

Russia, Prussia, Sweden, and	
Denmark	3,055,835
Spain and Portugal	18,266,466
France and Italy	1,194,275
Great Britain	20,308,211
All other countries	2,469,255

Of Foreign Growth or Manufacture.

Russia, &c.	5,340,117
Spain, &c.	5,772,572
France and Italy	1,712,537
Great Britain	1,573,314
All other countries	1,624,220

Total.

Russia, &c.	8,395,952
Spain, &c.	24,039,038
France, &c.	2,906,812
Great Britain	21,881,525
All other countries	4,093,475

Now, it is to be observed, that the trade of America to the Baltic, to the Peninsula, and to all other countries, except France and Italy, is perfectly unshackled. The whole, therefore, of the large exports to those countries have probably reached their destination. With respect to the three millions of dollars, and this was the whole exported to France and Italy, it is impossible to say how much has been turned from its original destination, and brought into England. From the rate of insurance between America and France, which is about 40 per cent., we should suppose that the amount might be about a million of dollars, or 250,000*l.* sterling. This, therefore, is the loss of which America has to complain, during the last year, in consequence of our Orders in Council; and it is a loss voluntarily incurred. Had we chosen, however, to assert our undoubted right of excluding all commerce from the Baltic as well as from France, upwards of eight millions of American commerce would have been at once annihilated, for it would have been almost impossible to have traded at all with the Baltic in the face of our prohibitory decree; and the pressure would have been still more severe had we extended the prohibition to such parts of Spain as are under the control of France, which we also might fairly have done. America, therefore, ought rather to be thankful for our forbearance, than to declaim against our rigour. The injury she has sustained was not intended by us. It has been incidental, and, what is more, self-induced. She has been fairly warned to avoid France. She has contemned the warning; and she has consequently incurred loss. But to say that we have caused the loss; that we are pillagers, because we enforce decrees clearly and solemnly published, and standing on the most satisfactory grounds of belligerent right, is childish, and can impose only on those who wish to be deluded. As for the allegation that Bonaparte has repealed his Berlin and Milan decrees, we ask for the document to shew that he has done so. None has yet appeared.

GREAT BRITAIN.

STATE OF PARTIES.

THE following are copies of a letter addressed by his Royal Highness the Prince Regent to the Duke of York, in order to its being communicated to Earl Grey and Lord Grenville, and of the reply of those noblemen

to the proposition submitted to them.

"MY DEAREST BROTHER,

"As the restrictions on the exercise of the royal authority will shortly expire, when I must make my arrangements for the future admi-

nistration of the powers with which I am invested, I think it right to communicate those sentiments which I was withheld from expressing at an earlier period of the session, by my warmest desire, that the expected motion on the affairs of Ireland might undergo the deliberate discussion of Parliament, unmixed with any other consideration.

"I think it hardly necessary to call your recollection to the recent circumstances under which I assumed the authority delegated to me by Parliament. At a moment of unexampled difficulty and danger, I was called upon to make a selection of persons to whom I should entrust the functions of the executive government. My sense of duty to our Royal Father solely decided that choice; and every private feeling gave way to considerations which admitted of no doubt or hesitation. I trust I acted in that respect as the genuine representative of the august person whose functions I was appointed to discharge; and I have the satisfaction of knowing, that such was the opinion of persons, for whose judgment and honourable feelings I entertain the highest respect in various instances, as you well know. When the law of the last session left me at full liberty, I waived any personal gratification, in order that his Majesty might resume, on his restoration to health, every power and prerogative belonging to his crown. I certainly am the last person in the kingdom to whom it can be permitted to despair of our Royal Father's recovery. A new era is now arrived; and I cannot but reflect with satisfaction, on the events which have distinguished the short period of my restricted regency. Instead of suffering in the loss of her possessions, by the gigantic force which has been employed against them, Great Britain has added most important acquisitions to her empire. The national faith has been preserved inviolable towards our allies; and if

character is strength, as applied to a nation, the increased, and increasing reputation of his Majesty's arms, will shew to the nations of the Continent how much they may achieve when animated by a glorious spirit of resistance to a foreign yoke. In the critical situation of the war in the peninsula, I shall be most anxious to avoid any measure which can lead my allies to suppose that I mean to depart from the present system. Perseverance alone can achieve the great object in question; and I cannot withhold my approbation from those who have honourably distinguished themselves in support of it. I have no predilections to indulge,—no resentments to gratify,—no objects to attain but such as are common to the whole empire. If such is the leading principle of my conduct,—and I can appeal to the past as evidence of what the future will be,—I flatter myself I shall meet with the support of Parliament, and of a candid and enlightened nation. Having made the communication of my sentiments in this new and extraordinary crisis of our affairs, I cannot conclude without expressing the gratification I should feel, if some of those persons with whom the early habits of my public life were formed, would strengthen my hands, and constitute a part of my government. With such support, and aided by a vigorous and united administration, formed on the most liberal basis, I shall look with additional confidence to a prosperous issue of the most arduous contest in which Britain was ever engaged. You are authorized to communicate these sentiments to Lord Grey, who, I have no doubt, will make them known to Lord Grenville.

"I am always, my dearest Frederick, your ever affectionate brother,
(Signed)

"GEORGE, P. R.

"*Carlton House, Feb. 13.*

"P. S. I shall send a copy of this letter immediately to Mr. Perceval."

"Sir,

"Feb. 15, 1812.

"We beg leave most humbly to express to your royal highness our dutiful acknowledgments for the gracious and condescending manner in which you have had the goodness to communicate to us the letter of his Royal Highness the Prince Regent, on the subject of the arrangements to be now made for the future administration of the public affairs; and we take the liberty of availing ourselves of your gracious permission, to address to your Royal Highness in this form what has occurred to us in consequence of that communication. The Prince Regent, after expressing to your Royal Highness in that letter his sentiments on various public matters, has, in the concluding paragraph, condescended to intimate his wish that some of those persons with whom the early habits of his public life were formed, would strengthen his Royal Highness's hands, and constitute a part of his government; and his Royal Highness is pleased to add, that with such support, aided by a vigorous and united administration, formed on the most liberal basis, he would look with additional confidence to a prosperous issue of the most arduous contest in which Great Britain has ever been engaged. On the other parts of his Royal Highness's letter we do not presume to offer any observations; but in the concluding paragraph, in so far as we may venture to suppose ourselves included in the gracious wish which it expresses, we owe it, in obedience and duty to his Royal Highness, to explain ourselves with frankness and sincerity. We beg leave most earnestly to assure his Royal Highness, that no sacrifices, except those of honour and duty, could appear to us too great to be made, for the purpose of healing the divisions of our country, and uniting both its government and its people. All personal exclusion we entirely disclaim; we rest on public measures; and it is on this ground alone that we must

express, without reserve, the impossibility of our uniting with the present government. Our differences of opinion are too many and too important to admit of such an union. His Royal Highness will, we are confident, do us the justice to remember, that we have twice already acted on this impression; in 1809, on the proposition then made to us under his Majesty's authority; and last year, when his Royal Highness was pleased to require our advice respecting the formation of a new government. The reasons which we then humbly submitted to him are strengthened by the increasing dangers of the times; nor has there, down to this moment, appeared even any approximation towards such an agreement of opinion on the public interests as can alone form a basis for the honourable union of parties previously opposed to each other. Into the detail of those differences we are unwilling to enter; they embrace almost all the leading features of the present policy of the empire; but his Royal Highness has himself been pleased to advert to the late deliberations of Parliament on the affairs of Ireland. This is a subject, above all others, important in itself, and connected with the most pressing dangers. Far from concurring in the sentiments which his Majesty's ministers have on that occasion so recently expressed, we entertain opinions directly opposite: we are firmly persuaded of the necessity of a total change in the present system of that country, and of the immediate repeal of those civil disabilities under which so large a portion of his Majesty's subjects still labour on account of their religious opinions. To recommend to Parliament this repeal is the first advice which it would be our duty to offer to his Royal Highness, could we, even for the shortest time, make ourselves responsible for any farther delay in the prospect of a measure, without which we could entertain no hope of rendering ourselves useful to his Royal Highness, or to the

country. We have only further to beg your Royal Highness to lay before his Royal Highness the Prince Regent, the expression of our humble duty, and the sincere and respectful assurance of our earnest wishes for whatever may best promote the ease, honour, and advantage of his Royal Highness's government, and the success of his endeavours for the public welfare.

"We have the honour to be, &c.

(Signed) "GREY.
"GRENVILLE."

To his R. H. the Duke of York.

We shall take the liberty of exercising our privilege, as Englishmen, of offering a few observations, both on the letter of the two noblemen, and on the proposition for a partial change of ministry, which his Royal Highness the Prince Regent has thought proper to convey to their Lordships, on the era of his assumption of the unrestricted prerogatives of the Crown.

That his Royal Highness has been prompted to take this step by a patriotic zeal for the common interests of the empire, and by a desire to extinguish that party spirit which has so long divided and weakened us, will, as we doubt not, be the persuasion of the people of England in general, and is certainly our sentiment. It is exactly that course to which any amiable prince, on ascending the throne, would naturally incline, and from which he could only be diverted by a knowledge either of some invincible animosity in the great competitors for power, or of some differences of judgment on the measures to be pursued, too serious and important to be compromised.

Individual hostility is happily, as we believe, disavowed by men of all parties among us. Who, indeed, that knows any thing of Mr. Perceval, could refuse, on personal grounds, to sit with him in the same cabinet? That the other obstacle to union, nevertheless, exists, might surely have been surmised by his Royal

Highness, and is now made abundantly manifest by the very decisive language of the letter of the Lords Grey and Grenville. Whether the Prince Regent himself exactly anticipated the answer which they have given, we do not presume to say. We confess, however, that we ourselves are not surprised at it. The Catholic subject presented an obstacle to union, which was very obvious. There is a passage in the Prince Regent's letter which seems a little to imply, that the Parliament had already disposed of this subject; whereas even the temporary settlement of that question is not likely to be admitted by the chiefs of opposition, some of whom carefully distinguished the vote recently given, from the vote soon again to be called for. The Catholics are about to petition; and it is, therefore, held by our oppositionists that the question is suspended. The late vote, they insist, turned principally on the propriety of the measures lately taken by the Government to put down the convention, and did not at all decide the main question. Some, who then voted with Government (in particular, Lord Wellesley in the House of Lords, and Mr. Canning in the House of Commons), professed an intention of soon favouring the Catholic claims. Could it then be supposed, that, while this important point of national policy was waiting for a more complete and a separate discussion, the leaders in the intended contest should meet together as friends in the same cabinet. The moment seems, in this respect, to have been remarkably unpropitious to an union of parties. We do not enter into the other grounds of difference between Mr. Perceval and the Lords Grey and Grenville, because the two Lords have themselves abstained from doing it. We cannot, however, help observing, that his Royal Highness the Prince Regent must, in consequence of his former political familiarity with their Lordships, have been fully sen-

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sible of the nature and extent of those differences ; so that his Royal Highness seems to have expected a greater deviation in them from the doctrines which they had held, as well, indeed, as publicly proclaimed, than is common with men who lead the parties of this country.

On the whole, we are disposed to refer to an amiable facility in his Royal Highness, in accommodating himself to the politics of Mr. Perceval, that expectation which his letter implies of his finding the same facility in the stubborn breasts of the two noblemen whom he indirectly addresses ; and if there be any fault in the letter, it consists in the seeming simplicity with which it assumes that the coalition it recommends can be effected. It is an offer which, under all the circumstances, it is but too plain was unlikely to be accepted ; and it has had, as we fear, the unfortunate effect of widening the distance between the contending bodies ; for the Lords Grey and Grenville having now been led to make a formal declaration of the existing differences, have naturally employed some strength of expression in describing them. The two parties have once more unfurled their respective banners, and are now summoning their wavering and scattered followers. The war in Parliament will be renewed with vigour ; and the country, far from reaping the benefit of that union of parties, so patriotically desired by his Royal Highness, will only be torn by new political hostility.

We shall offer one further observation, which, indeed, we also suggested to our readers about twelve months ago, when the former letter of his Royal Highness attracted our attention. His Royal Highness then professed, as he has also on the present occasion, to be governed in the choice of his political servants principally, if not exclusively, by a regard to the supposed wishes of his Royal Father. We then foresaw the danger which is now still more manifest of some appearance of incon-

sistency arising, in the event of his continuing long to exercise the royal functions. When is it, we would ask, that his Royal Highness is to use his own judgment ? It is not, it seems, when he exercises a restricted regency. Is he, then, to act for himself when the regency is unrestricted ? Even then, he may plead no less his filial reverence. It is only, therefore, when he shall be crowned King of England. Many years may elapse during which he shall have exercised the whole of the Royal Prerogative ; and by this time connections may have been formed, and a direction given to public affairs, under his own auspices, which it may be impossible to change.

The Marquis Wellesley has resigned the seals of the foreign office, and it is believed that some other changes of a partial nature are to take place ; but the successor of his Lordship has not as yet been announced.

PARLIAMENTARY PROCEEDINGS.

1. The Catholic question has undergone a discussion in both Houses of Parliament, which was produced by a motion for a committee to consider the state of Ireland. The motion was negatived by large majorities ; but expressly, in the case of many persons composing that majority, not because they were disinclined to an extension of the privileges of the Catholics, but because an assent to the present motion would imply, that Government had been to blame in the measures which it had taken to defeat the attempt to form a Catholic convention in Dublin. The Catholic question is likely to undergo fresh discussions.

2. A bill has been brought in for ascertaining the population of Ireland.

3. The House of Commons has called for a return of all places of worship, throughout the kingdom, with the number of persons they are capable of containing ; and also of the number of dissenting places of worship, in parishes whose population exceeds one thousand.

4. The bill to prevent granting places in reversion was renewed by Mr. Bankes, but was thrown out of the House of Commons by a majority of one. This decision has caused considerable dissatisfaction.

5. On the subject of America, we must refer to what has been said under the head of the United States.

6 The appointment of Col. M'Mahon to the office of paymaster of widows' pensions, has given rise to much discussion in the House of Commons. The office, being a sinecure, had been marked by a resolution of the House as fit to be abolished. It was therefore thought disrespectful to the House to fill up the vacancy. On voting the army estimates, in which the sum to be paid to Colonel M'Mahon was included, a debate took place, which ended in the rejection of that part of the estimate. This may be considered as a virtual abolition of the office. The numbers were, 115 to 112.

7 Some discussion has taken place in Parliament respecting the Orders in Council, and a farther discussion is expected. All we have heard or read on this subject confirms us in the view which we originally took of this measure, as in its principle most wise and expedient. In saying this, we do not mean to defend all the particular provisions by which the general principle was originally enforced. Such of those provisions, however, as were liable to just exception, were removed by the Order of May 1809, which converted the complex regulations of the Orders of Nov. 1807, into a simple prohibition of trading with the ports of the enemy. The main objection which we felt to this order, was its confining the prohibition within too narrow limits. It went no farther north than the river Ems, and included only the coasts of Holland, France, and the north of Italy. The reasons for exempting the Baltic from its operation we may be unable sufficiently to appreciate; but the policy of doing so has certainly always appeared to us to be dubious; the moral evils which have attached themselves to the Baltic trade forming, in our view, by no means the least powerful objection.

But on what grounds would we rest the justice of such a prohibition? Simply on this, that it had become necessary to our defence. The war having assumed the character of a war on our commercial resources, which are the sinews of our strength, it became our duty to defend those resources. If an enemy attempt to ruin us by destroying our navy, the course we naturally and justly take is, if we can, to annihilate his. If, however, finding himself incapable of openly attacking our navy, he should say, I will undermine it; I will cut off the springs of your power; I will destroy your trade; I will allow it access in no way, by no route however circuitous, not only into my own dominions, but into any other country to which my power or influence can extend; nay, I will make the admission of a single bale of British goods (even into any neutral state) my warrant for treating that state as an enemy, and for destroying its independence;—then we say, that the law of self-

defence immediately confers on us the right of saying in return, that our enemy's trade shall be annihilated. Why is it that nations have assumed the right of saying that neutrals shall not carry military or naval munitions to an enemy? Why, but because that law of nature to which we have referred, the law of self-defence, obviously requires it. And is not the present a case to which the same law is equally applicable? Shall we permit our enemy by his regulations, whether maritime or municipal, to aim a deadly blow at our commerce and manufactures, our marine and revenue, and to force neutrals to concur in his measures, without warding off the blow by any and by all the means which we possess: and why not, among others, by an universal interdict of commerce from his ports? Is there any thing unjust in this?

Many men, however, will allow this course to be just, who yet deny its policy; who say, that we only give effect to the hostile decrees of our enemy, by thus acting; that we injure ourselves, and not him. Now we do not shrink from maintaining the direct converse of this proposition; from maintaining, that is to say, that had Great Britain, from the year 1807, adhered rigidly to her system of sealing up every hostile port, and of allowing neither ingress nor egress there, her condition would, probably, at this moment have been much more prosperous than it is: and she would also have been preserved from many evils, which have arisen from the relaxation of that system. Our own resources, both domestic and colonial, would have been developed and almost indefinitely enlarged;—even our mercantile marine might have increased, while we should have deprived France of the means almost of raising a single seaman, or employing a single ship. The bogs of Ireland, and the waste lands of England, our American forests, and the sunn and paat fields of Hindostan, would in no long time have felt the influence of the continued prohibition. Hemp and flax, or at least substitutes for them, together with corn and timber, would in no long time have been either supplied from our own fields, or imported from our foreign possessions in British ships. Instead of employing hostile ships, manned by hostile seamen, to bring us the productions or manufactures of hostile countries, we should have employed our own ships and our own seamen, and we should have given life to our own manufactures, and to our own agriculture, foreign and domestic.* But we

* The only plausible argument in favour of the licensing system respects the West India produce. But even here we should hope to prove, that the argument, viewed in all its bearings, is not well founded.

can merely glance at this subject: our limits will not permit us to enter upon it. This, however, we are anxious to repeat, that even if the advantages arising from the relaxation of our prohibitory decrees, by means of licenses, had been greater than its warmest advocates have ever pretended, we should still have objected to it the moral evils by which these advantages are purchased. Much as we value commerce as one of the main sinews of our national strength, we should have no scruple to say, Perish that commerce if we can only retain it by the practice of frauds, forgeries, and perjuries. We may rely on it, that with nations, as well as individuals, the path of rectitude is the path of safety, as well as of honour; and if, trusting in the Divine protection, we reject all base and dishonourable means of advancing our interests, we shall in the end be no losers by our conduct.

We are happy to perceive that the flagrant immoralities attached to the licensing system, particularly in relation to our commerce with the Baltic, has begun to attract general notice. The town of Kingston upon Hull has done itself honour by taking the lead in the reprobation of those immoralities, and of the system by which they are encouraged. On the 11th inst. a meeting of the merchants and ship-owners of that place was held, to consider the propriety of petitioning the House of Commons against granting licenses to foreign vessels to trade between this country and those parts of Europe from which the British flag is excluded; and a series of resolutions was adopted as the basis of the petition, to the justice of every one of which we should readily subscribe. They resolve, among other things,

“That it is the firm persuasion of this Meeting, that this system of Licenses is injurious to the trade and interests of the United Kingdom; is calculated to drain it of its resources—to nourish a race of seamen in the ports of the Continent—to encourage a spirit of commercial enterprise in hostile states—and to deprive the British Merchant of that prospect of reward, without which his labours must be rendered unavailing to the benefit of himself and of his country.

“That this meeting is seriously impressed with a consciousness of the immoral effects, as well as the impolicy of Licenses; that it contemplates, with feelings of shame and indignation, those frauds, collusions, and forgeries of documents, which are notoriously known to have arisen from the License system, as equally contrary to the

dictates of religion, and subversive of that high sense of honour, that probity and good faith, which have hitherto been the pre-eminent characteristics of British Merchants; and in the maintenance or decline of which, the welfare, and even the existence of the Constitution, is, in its judgment, deeply and inseparably involved.

“That, fully convinced of the truth and importance of these principles, this Meeting does agree to present a Petition to the Honourable the House of Commons, in Parliament assembled, praying, that they will take the subject of granting Licenses to Foreign Vessels to trade between this country and ports from which its flag is excluded, into their serious consideration; and that they will apply such remedy to the evils now existing, as in their wisdom may seem most expedient.”

We should rejoice to witness the adoption of similar resolutions in every trading town in the kingdom. We must defer, however, for the present, what we had further to say on this subject. In the mean time, we will present our readers with an extract taken from an able speech of Mr. Hill, at the Hull Meeting, which contains some facts that will serve to illustrate the nature of this commerce. “The documents,” he said, “which he held in his hand, would shew the extent in which persons engaging in this trade were guilty, with their eyes open, of perjury, or of subornation of perjury. The first document was the protest of a captain who sailed from Hull to Pillau without a cargo, in the autumn of 1810, which he adduced to shew the manner in which ships coming from England in ballast obtained admission into the ports of Prussia.—The ship had come to Hull with a cargo from the Baltic, under the protection of a British convoy, had entered regularly at the custom-house, and delivered her cargo in the usual manner to the consignees, without any interruption whatever; but the captain and his crew asserted in the protest (and confirmed their assertion by an oath administered with more than usual solemnity) that ‘they had been captured, and sent into Hull; that the cargo was there condemned and the ship restored to them.’

“The second was the protest of a ship which sailed from Hull in the spring of 1811, with a cargo of colonial produce for Riga. In this it was stated that the ship had loaded at Charlestown in America, and various particulars of her pretended voyage were added; all which, though notoriously false and fictitious, were confirmed as before by the oath of the captain and crew.

"The third and last document was an act of the French Government, relative to the condemnation of a ship, which had been captured and carried into Holland in November 1810, with a cargo of colonial produce, from London for Memel. The captain and crew stoutly maintained, on their examinations in Holland, that they had loaded their cargo at Santa Cruz in the island of Teneriffe; but by several curious interrogatories put to them separately, their testimony was found so discordant as completely to expose the falsehood of their whole story.

"If these documents (which were fair specimens of those in general use, and not selected for this particular purpose) were not sufficient to set the question concerning the immorality of this trade completely and finally at rest, he could not see how it was possible to enter into any farther argument on the subject. Assuming the immorality as proved, he considered that alone as sufficient to induce every good man to wish for the annihilation of the whole system. Much, however, had been said in defence of it, on the ground of policy and necessity. For his part, he was prepared to maintain, as a believer in the doctrines of Christianity, in the moral government of God, and the accountability of human actions, that our duty and our interest are much more closely allied than many are willing to suppose; and that our Creator has in general linked them indissolubly together; he was prepared to maintain, with a late distinguished British senator, that 'what is morally wrong can never be politically right.'

"But waiving these general principles, he would proceed to examine the subject on the ground of alleged expediency."

Here, however, we cannot follow Mr. Hill, but must refer our readers to his speech in the "Hull Advertiser" of the 15th inst. and though he has given an able view of the subject, we have no doubt that the arguments which he has adduced might be greatly strengthened by additional facts and considerations.

DOMESTIC INTELLIGENCE.

The health of his Majesty is said to continue in precisely the same state as it was when the parliamentary examination of the physicians last took place.

Sir Evan Nepean has been appointed governor of Bombay.

Mr. Kirwan, one of the Catholic dele-

gates, having been found guilty, under the Catholic Convention Act, of a violation of the law, in assembling as one of the *delegates* of the Catholic body; the rest of the trials were suspended, on the ground that the law having been thus declared, there was no doubt that the Catholic body would feel themselves to be bound by it.

A special commission having been appointed to try, on a charge of treason, a number of British seamen, who, after being taken prisoners, had entered into the French service, and were found in arms against their country in the Isle of France; the trials came on at the Surrey Sessions House during the present month. When seven convictions had taken place, and that on grounds which left no doubt whatever of the guilt of the parties, and of the equity of their condemnation; the Attorney General signified that the ends of justice had been fully answered, and that he should now stay farther proceedings, trusting that the example now given would operate powerfully throughout the whole mass of our naval and military force. The sentence of the law has not yet been executed.

NAVAL INTELLIGENCE.

The amount of our loss by the shipwrecks of men of war that had taken place, we stated in our last to be 1,400, when we should have stated it at near 2,000 seamen. Another frigate, the *Manilla*, has since been wrecked on the coast of Holland; but the whole of the crew, with the exception of six men, have been saved.

An attack was made, on the Neapolitan coast, on a convoy of the enemy, consisting of nine gun-boats and twenty merchant vessels laden with naval stores; and the enemy's batteries on shore having been seized and dismantled by a party of troops, the whole were either destroyed or brought off.

The French frigate, *La Pomone*, of forty guns, has been captured in the Mediterranean by his Majesty's ship *Active*. Captain Gordon lost a leg, and his first Lieutenant an arm; besides which, ten of our men were killed and sixteen wounded. An armed storeship, under the convoy of the *Pomone*, was also taken; another escaped.

A second French frigate, *La Corceyre*, has been taken in the same sea by his Majesty's ship *Eagle*. She had on board when taken, 170 seamen and 130 soldiers, 300 tons of wheat, and a quantity of military stores.

ECCLESIASTICAL PREFERMENTS.

Rev. John Smith, M. A. vicar of Bicester, Oxon. Master of the endowed Grammar School of Dilhorne, *vice* Wolfe, resigned.

Rev. William Jackson, D. D. canon of Christ Church, and Regius Professor of Greek in the University of Oxford, Lord Bishop of Oxford.

Rev. John Leslie, D. D. dean of Cork, Lord Bishop of Dromore, *vice* Hall, deceased.

Rev. Henry George Liddle, Redmarshall R. Durham

Rev. Thomas Peyton Slapp, Bracon-Ash R. Norfolk.

Rev. C. J. Blomfield, Dunton R. Bucks.
Rev. Thomas Hooper, Castle Coombe, Wilts.

Rev. S. Nosworthy, Brushford R. Somerset.

Rev. Roger Frankland, Canonry in Wells Cathedral, *vice* Digby dec.

Rev. Dr. Weston, Thirfield R. Herts.

Rev. W. B. Ramsden, Little Wakering V. Essex.

Rev. J. B. Hollingworth, one of his Majesty's Preachers at Whitehall.

Rev. James Slade, Feversham R. Cambridgeshire.

ANSWERS TO CORRESPONDENTS.

A COUNTRY RECTOR will be admitted.

FUTURUS; EPAPHRODITUS; M. G.; PHILALETES; THEOGNIS; A CYPHER, are under consideration

CHARITATIS AMICUS, we think, must change his name before he can become the advocate of Dr. Butler's sermon. In another and the main point of his letter, we deny the charge. He has quoted, as our language, words which we never used.

Our present limits would not suffice for correcting the misapprehensions of AN IMPARTIAL OBSERVER. Referring him to what we have already written, we have now only to say, that he has totally misapprehended us.

We are of opinion, that the time is past for the publication in the Christian Observer of the Letters of A LAYMAN on Mr. Stone's sermon.

SOPATER's note has been received.

We must request THE AUTHOR who has written to us, not to consider our silence respecting his publication as any mark of disrespect. We have it not in our power to notice one twentieth part of the books which are sent to us.

STAFFORDSHIRE's request as to his lines is complied with.

MEMORANDUM.

IN the speech of Mr. Steinkopff, on the formation of the Cambridge Auxiliary Bible Society, as incorrectly reported in the Cambridge newspaper, and thence copied into the Appendix of the Christian Observer for 1811 (p. 807), he was made to say, that "such was the want of Bibles throughout all Germany, with the exception of Saxony alone, that he scarce knew a part of Europe which called more for the notice it had received." What he actually said was this: "that though there are provinces, districts, towns, and villages in Germany (among which Saxony stands prominent) where the Bible is cheap and plentiful, still there are others in that extensive empire in which it is greatly wanted, chiefly among the Protestants in Austria and Alsace, many of whom have applied in a most pressing manner for a supply." It is the more necessary to note this correction, as Dr. Marsh, in a pamphlet which he has recently published against the British and Foreign Bible Society, has thought proper to insinuate (p. 67), that this correction was introduced purposely to meet his objections. The facts of the case, however, are, that the speech first appeared in the Cambridge paper of the 20th December; that soon after its appearance, it was stated to a member of the committee of the Cambridge Auxiliary Bible Society, that Mr. Steinkopff complained of having been greatly misrepresented as to Germany; that Mr. Steinkopff was therefore requested to send a more correct report; that on the 6th of January he sent to Cambridge that report which is printed in the authentic account of the Society's proceedings published by Professor Farish, with a declaration that it was the exact statement made in the Town-hall; and that this date was three weeks before the 67th page of Dr. Marsh's pamphlet was printed.